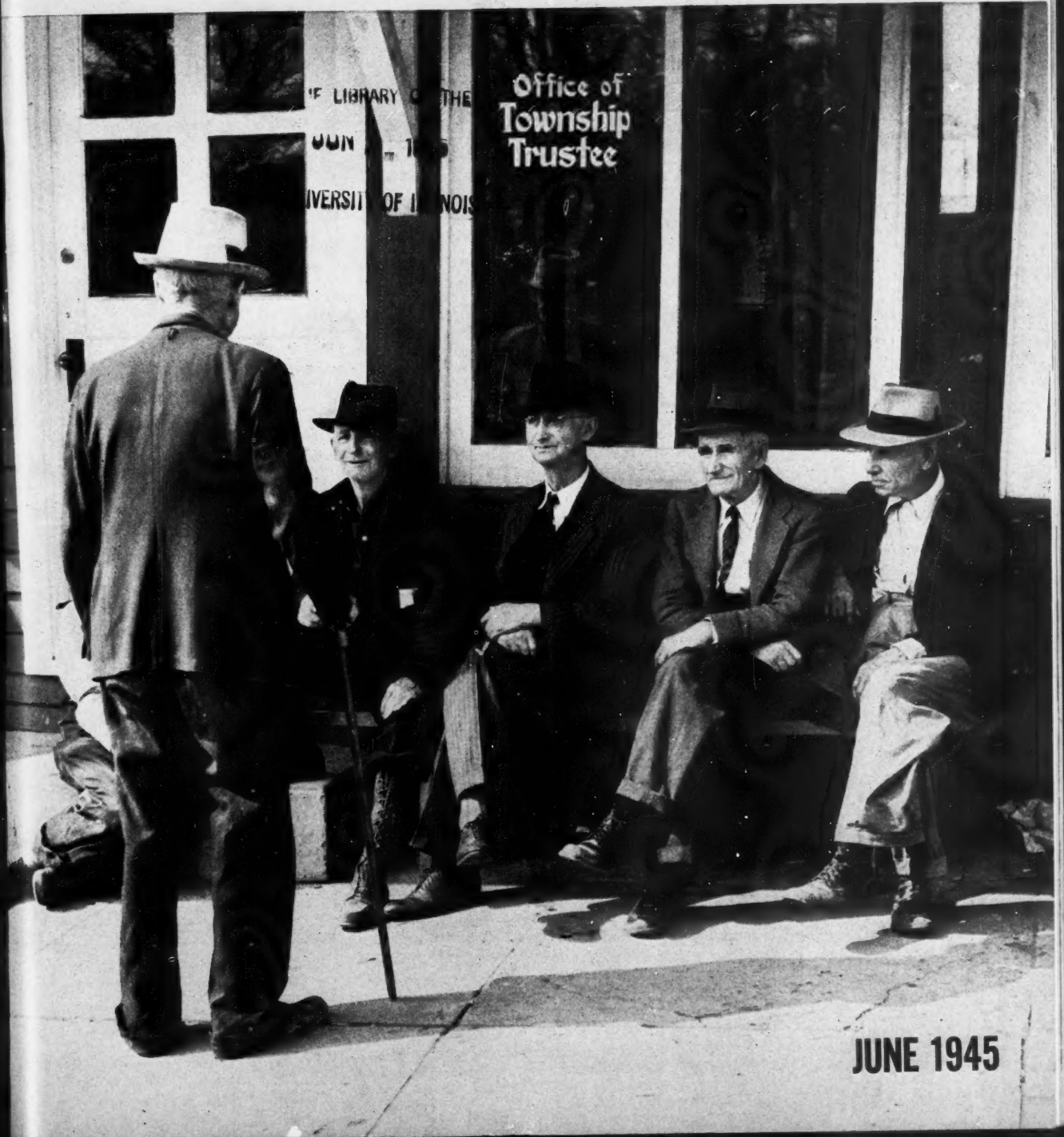


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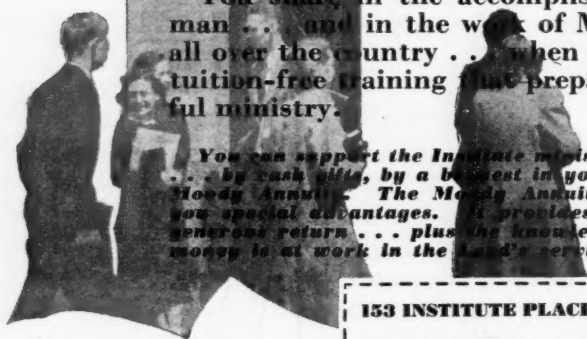
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MOODY BIBLE INSTITUTE • CHICAGO 10

This is one of a series of messages telling the story of the Institute ministry

Editorial Notes . . .

You haven't neglected to pray for our new President. He needs divine wisdom for his almost superhuman task.

For the Nation Suppose we do not pray for those in authority over us. Suppose our nation continues in its disobedience and rebellion.

We frequently quote II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We exhort one another with these words, and rightly so. But we seem to take for granted that sooner or later the nation will repent. What if it doesn't? Then it seems to us quite another scripture is applied. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. . . . Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov. 1:24-28, 28).

Our nation is facing serious threats to its very existence. These are moral threats. There is the sort of thing revealed in a letter from a person located among the migrants of the Southwest. "Our town is so wicked. Children seven and eight years old smoke, swear, and get drunk. War parents are trying to solve their problems in drink, and the children imitate them. We recently had thirty-five in jail from seven to thirteen years of age."

Elsie Robinson, in her column, "Listen, World!" wrote of "Rogue Women," and said they "are the deadliest peril on the home front . . . walk down Main Street at dusk, peer into the cocktail bars . . . Not just the traditional camp followers that Caesar knew. Just as often they are 'respectable' wives, coy and corseted matrons, restless war brides, excited school-girls with a glint in their eyes and click to their heels which they didn't get from eating vitamins. Rogue women on the loose—using war chaos and confusion as an opportunity to grasp forbidden adventure, regardless of the cost. Wars have always smashed conventions, but never have 'nice' women so helped in the smashing."

If you do not see anything to be burdened about in all of this, there is something the matter and you need to be concerned about your lack of concern.

V

Comfort thyself, tried believer, with

this thought: God saith, "I have chosen thee in the furnace of affliction." Does not the word come like a soft shower, assuaging the fury of the flame? Yea, is it not an asbestos armor, against which the heat hath no power? Let affliction come—God has chosen me. Poverty, thou mayest stride in at my door, but God is in the house already, and He has chosen me. Sickness, thou mayest intrude, but I have a balsam ready—God has chosen me. Whatever befalls me in this vale of tears, I know that He has "chosen" me.

If, believer, thou requirest still greater comfort, remember that you have the Son of Man with you in the furnace. In that silent chamber of yours, there sitteth by your side One whom thou hast not seen, but whom thou lovest; and oftentimes when thou knowest it not, He makes all thy bed in thy affliction, and smooths thy pillow for thee. Thou art in poverty; but in that lonely house of thine the Lord of life and glory is a frequent visitor. He loves to come into these desolate places, that He may visit thee. Thy Friend sticks closely to thee. Thou canst not see Him, but thou mayst feel the pressure of His hands. Dost thou not hear His voice? Even in the valley of the shadow of death He says, "Fear not, I am with thee; be not dismayed, for I am thy God."

Remember that noble speech of Caesar: "Fear not, thou carriest Caesar and all his fortune." Fear not, Christian; Jesus is with thee. In all thy fiery trials, His presence is both thy comfort and safety. He will never leave one whom He has chosen for His own. "Fear not, for I am with thee" is His sure word of promise to His chosen ones in the "furnace of affliction." Wilt thou not, then, take fast hold of Christ, and say, "Through floods and flames, if Jesus lead, I'll follow where He goes."

—Charles H. Spurgeon.

V

In a New York hotel a brilliant war correspondent, temporarily on home duty, interviewed Lt. Gen. Sir William Dobbie a few hours after his arrival.

Praying on Malta The General was making clear that if the Italians, soon after entering the war, had sent a big force by sea to attack Malta, humanly speaking, they could not have been repulsed.

"What is your explanation of their failure to attempt a landing?" was the reporter's natural question. "I believe it was God," quietly but firmly responded the General.

What would your answer be? Certainly the Italians wanted the island. The sav-

age bombing evidenced that. Both Germany and Italy knew the strategic position this fortress occupied. In fact, the entire course of the war might have been changed if Malta had been taken by the enemy.

General Dobbie enlarged upon his comment by telling how he and Lady Dobbie and some others recognized their need of divine intervention and committed the fortress to God. "Our lives were not important," said he, "but it was important what happened to Malta. It had to stand, and we rested in the confidence that God would enable it to stand."

Then the reporter asked an old-time question. "But what about our enemies and their prayers? They pray to the same God and they ask for victory."

General Dobbie left that unanswered for the moment. Of course he had an answer and he was not evasive.

But there is something to think about in that question. Obviously God cannot answer the prayers of both sides. How does He pick and choose in the matter?

A full discussion is not possible in a brief editorial, but is not one of the answers given in II Chronicles 7:14? "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

There isn't such a thing as a Christian nation. Nor can there be—certainly not in this age. But God must be recognized by a nation. To fail to give God His place is fatal to nations as to individuals. The Scriptures tell us what happens to "all the nations that forget God" (Ps. 9:17).

America and Great Britain have no claim on God on the ground of their righteousness. But it seems as if, in the matter of national prayer, God hears a nation not because it is more righteous but because it is less unrighteous.

However, this much is certain. Confession is a substantial part of prayer for the nation. This war might have been shortened by years if there had been the disposition to honestly confess our sins against God and men, and if as nations we had "turned from our wicked ways."

V

This is written with the end of the Dobbie tour in sight, though at the time of writing much of the Pacific coast is ahead and the closing engagements at Boston and New York are to be faced. But by the time this reaches the reader's eye the itinerary will be almost completed.

The Dobbies—Farewell!

MOODY MONTHLY

JUNE

1945

June, 1945

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The United States and Canada owe a debt of gratitude to Lt. Gen. Sir William and Lady Dobbie for their fine contribution to Christian testimony on this continent. The absolute simplicity and rugged honesty of these courageous Christians will not soon be forgotten.

The tours of such witnesses for Christ as these and dear old Bishop Taylor Smith do much to strengthen the ties between the English-speaking peoples. And that is important in a day like this.

The General and his Lady have faced great crowds on this continent. For instance, in the brief Minneapolis-St. Paul, Minn., visit, they faced nearly twenty thousand people. Who can ever measure the contribution for good made by these friends who at every opportunity exalted the name of Christ.

We doubt not that many "secret believers"—or perhaps they should be called half believers—heard the clear testimony of the Dobbies. Will you not continue to pray that the seed sown may produce an abundant harvest in many heretofore unfruitful lives? We still yearn that some in high places in this country should declare themselves out and out for Jesus Christ the Lord.

As Lt. Gen. Sir William and Lady Dobbie leave us early in June to return to their own country, let us follow them with our prayerful interest and concern. Farewell, good friends! God continue with you in blessings abundant and constant.

V

"You cannot trust a person you do not know," is one of the many wise things said by Lt. Gen. Sir William Dobbie.

To Know Him

How true it is, and how obvious! Yet many well-meaning people glibly talk about "trust" and "faith" without considering the tremendous fact that God must be known to be trusted.

But the General, faithful witness that he is, never allowed this statement to stand by itself. He continued, "The only way to come to know God is through His Son Jesus Christ."

In case this comes under the eye of someone to whom this is a brand new idea, let us present one verse of Scripture which not only sets forth the above fact, but tells how the thing happens—how a person may know the Father through the Son. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Many in hearing General Dobbie heard this kind of message for the first time. Pray that the Spirit of God may follow up the impressions which have been made.

V

Do you ever become impatient with your children? They seem so unresponsive in spiritual things, so slow in accepting your standards of separation and your attitude toward the world.

As for My House!

When you are thus troubled, turn the flashlight away from your children and upon your

own heart. See how slight has been your own spiritual development, and confess that some of your victories in the realm of worldliness are not through conviction but through prejudice. Yes, and through the restraints and constraints of some Christian circle with which you are identified.

Do we misquote the notable saying of Joshua and make it read, "As for my house, it will serve the Lord"? It is because we have forgotten the preceding, "As for me and my house."

Do we determine stricter things for our households than we determine for ourselves? Oh, there are many uncomfortable questions in this realm! Is our concern to prove a point or to improve a character? To win an argument or to win a life?

Children are not born full grown; neither are spiritual children. Do not demand that spiritual babes shall eat meat. See to it that they have good milk for growth. And withal, make sure of your own growth.

If you do any resolving concerning your children, perhaps concerning that boy returning from the war, make sure it includes yourself. "As for me and my house, we will serve the Lord."

V

To those who are determined the world shall improve and whose motto is, "Onward and upward forever," there

Digesting the News

must be many pangs of disappointment if and when they observe what is actually occurring.

The Chicago papers within twenty-four hours produced these three exhibits:

A. This has to do with liquor control and is editorial comment on a proposed city law prohibiting the employment of children under sixteen in places where "the sale of alcoholic beverages is the principal business carried on."

Significantly, the editorial (*Chicago Daily News*) asks: "Did the saloon return in fact, or did we get something much worse on the average than the pre-prohibition saloon or even the prohibition speakeasy?"

B. The same paper the same day says: "Two C.I.O. unions have denounced the use of the *Reader's Digest* in the public schools of Chicago. They claim the magazine is anti-union."

And this at a time when supposedly millions of our youth are fighting for freedom, including the freedom of the press!

C. Exhibit C is somewhat different. The writer of a special article (*Chicago Daily News*), "Teen-agers Spurn Recreation Centers," says: "Parents, neighborhood leaders, and teen-agers rushing in to 'do something' about juvenile delinquency and recreation needs have experienced ironic frustration."

And he quotes an optimistic modernistic preacher well known locally. "From his own experience with a canteen, he pleads for more canteens, but warns they must be carefully planned and properly supervised. He opened one in the heart

of the North Side night club district. The teen-agers demanded the right to run it. The children were completely destructive. Our location was bad. We had to close after several months. We learned by our mistakes. We plan to open again in a better location and with careful supervision."

Strange, but for the modernist, nothing ever seems to work just right. There is always some little thing wrong with man—"the location was bad."

According to many of the same camp, this war occurred because of one little thing—the failure of a few senators to commit us to the League of Nations. It's as simple as that! And so they move to a new location.

Why not recognize the "location" is not bad, but the man is bad—mankind, we mean. Whether teen age or old age—whether one by one or gathered as nations—all have sinned and all need a Saviour, before, or at least in addition to, a canteen—or a league.

V

In high school and college our Christian young people frequently hear from other students, or teachers, the question,

"What makes you think your Bible is unique? There are other religions and other sacred books."

Bishop Handley C. G. Moule long ago gave us one of the answers in these words:

"Some years ago I had an interesting talk at Cambridge, in the course of a remarkable mission conducted there by Moody and Sankey. I was introduced in the inquiry room to a young Japanese student of our university, where there is usually a sprinkling of Orientals. I remember our conversation very well, and particularly what he said to me about his attitude toward Christianity:

"I have been reading your sacred books; they are full of admirable precepts. Our secret books contain some very admirable precepts also. But there is one thing in yours which is not in ours. I see that your Book undertakes to show us how it is to be done." At the close of the mission he found out the truth of the Christian gospel, not only in the holy Book, but in his own soul. Christ found him and he found Christ; and he discovered then indeed that the Book was right. It could do what it undertakes; it could 'show us how it is to be done.'"

Yes, and we should like to add that the Bible does even more than tell us "how." It introduces the Person who will be the Enabler to the extent that we can say, "Not I, but Christ."

Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister a lover of praise, of pleasure, of good eating, he has ruined his ministry. Give yourself to prayer, and get your texts, your thoughts, your words from God. Luther spent his best three hours in prayer.—Robert Murray McCheyne.

Moody Monthly

Why begin
in a fury and
end in a flop?
Take time to
be still! This is a
must article for
Christian workers.

"be still"

By Rev. Vance Havner



Traffic on Michigan Avenue Bridge, Chicago. Wright-McKinney

IT WAS THE DAY AFTER Elijah's big day on Carmel. And what a big day that had been! God's rugged prophet had prayed down both fire and water. He had put to death the priests of Baal. He had proved himself the outstanding man of God in his generation. It was Elijah's red letter day.

But the day after one's big day may be a bad day. It certainly is a dangerous day. After the great day of our Lord's baptism, He was tempted of the devil. After Paul's third heaven experience came the thorn in the flesh. Look out for the next day after your big day. You fall farther from the roof of a house than from the front porch. The higher the height, the deeper the depth.

So the next day after Carmel finds Elijah running from a woman, running as fast as his legs will carry him to the tall timber. Perhaps it is better to run from Jezebel than toward her, as they did in Thyatira. But this is a sorry plight for the hero of Carmel. His nerves have gone into a tallspring and, under the juniper, he imagines himself to be the sole surviving saint, the last good man!

BUT THE LORD did not harshly reprove Elijah. He fed him and rested

Mr. Havner is a Bible conference speaker and evangelist; author of devotional books and collections of sermons.

June, 1945

him, and told him, "The journey is too great for thee." It certainly was, and it is too great for us these days. Never before have I seen so many tired people. The human race is living in a nervous breakdown. Our speech abounds in such words as strain, stress, tension; we speak the language of languor. Men's hearts are failing them for fear.

Someone has said that modern life can be spelled in three words, "Hurry, worry, bury." The average businessman gulps down his breakfast, races to work through crazy traffic, has a nervous collapse if he misses one section of a revolving door, races home again, listens to world chaos over the radio, works on his income tax, takes an aspirin tablet, and calls it a day.

We are weary and faint in our minds. This fatigue is filling hospitals, insane asylums, and graves. You can't drink it away with whisky. You can't play it away at a card table. You can't laugh it away in a theater. You can't sleep it off with sleeping powders. There are remedies aplenty, but they work on the symptoms and leave the disease.

A negro mammy, just after an auto accident, was told by a lawyer, "Auntie, you ought to be able to collect some damages for this." "Man," she replied, "I done had damages enough. What I want is repairs."

We need repairs. The journey is too great for us. It is too great even for Christians. I have thought I would like to put on a Bible conference just for Bible conference speakers. And our theme verse would be, "Why gaddest thou about so much" (Jer. 2:36)!

Now some saints need stirring, but others need soothing. The prophet speaks to edification, to exhortation, and to comfort. In other words, to strengthen, to stir, and to soothe. There is great need for the comforting and resting of God's people.

We are to grow in grace, and growth requires food, rest, and exercise. Some do nothing but feed, they stuff with sermons when they need to go on a diet and exercise. Others exercise too much, busy in much ado about nothing, as though the Christian life were a glorified St. Vitus' dance. We are to be willing disciples, not whirling dervishes. The Lord is not interested in mere quantity pro-

duction. That is an American standard, but it is not a Bible standard. We can often do more for God by doing less.

Now and then some fellow starts out as though he would set the woods on fire for God, only to end in a hospital. What starts with a fury often ends in a flop. Others become frazzled and irritable and their temper spoils their talk. Others, like Elijah, imagine that all the good folks are dead except themselves, and never see God's seven thousand who have not bowed to Baal. There are lots of good folks, but one can get to where everybody is out of step but himself.

ELIJAH ATE AND SLEPT. When you can't eat and sleep you are not worth much, so the Lord wants you to do both. The Bible has as much to say about resting as about working. Our Lord would have us come apart and rest awhile, for if we don't, we will come apart! Maybe the devil doesn't take a vacation, but we are not following the devil.

Jesus was never in a hurry. He was busy, but not hurried. John Wesley said, "I don't have time to be in a hurry." Jesus said, "Are there not twelve hours in the day?"

There is always time enough to do what God wants done. What takes up so much time is doing what we want to do. We need to learn the gait of Galilee. "He that believeth shall not make haste" (Isa. 28:16).

We must take time to be holy, and it takes time. It takes time for cream to rise. The most important hand on a watch is the slowest. You could do without the hand that tells the seconds and the minutes, but you can't do without the hand that tells the hours.

We boast of our "go-getters" these days, but all that most of them get is high blood pressure and a heart attack before they are forty-five. "Idleness is the devil's workshop," but busyness often is his workshop, too. We can waste time doing too much, as well as by doing too little.

"The journey is too great," and we need to be still and know that the Lord is God. Elijah needed a session with God. "He who waits on God loses no time." A little girl explained her quietness at piano practice by saying, "I'm practicing the rests." We had better practice the rests, for they are as necessary in life as in music. God ordained a day of rest and we violate His provision to our undoing.

One of the ordeals of my boyhood was that session with father at the grindstone while he sharpened the axe. It was a grind in more ways than one! Father was exacting in his requirements, and long after I would have said the blade would split hairs he kept flicking his finger across the edge, only to pronounce it not sharp enough. Father and the grindstone and the axe have passed away, but one lesson I learned. It always pays to take time out to sharpen the axe.

AFTER HIS REST, Elijah came to the cave at Horeb where God spoke to him, not in the wind and earthquake and

fire, but with a still, small voice. I want you to observe that the voice was still and small. We Americans go in for noise and size. We measure things by how loud and how large they are. Here both noise and size are discounted.

It was a *still* voice. It was said of our Lord, "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2). "He shall come down like rain upon the mown grass" (Ps. 72:6). "Be still and know that I am God" is the divine injunction.

The greatest things make the least noise. The sun draws millions of gallons of water with less noise than we make getting one bucketful out of a well. The occasional eruptions of nature—hurricane, earthquake, and fire—cause noise, but the steady and abiding things, the movements of the planets, the rising of the sun, the falling of the dew, are noiseless.

And these have their counterparts in the spiritual world. We do not hear God's whisper because we are listening for wind and fire and earthquake.

John Burroughs, the naturalist, could walk along noisy city streets and hear a cricket chirping beside the sidewalk. He had tuned his ear for nature's little voices. And he had been still long enough to get acquainted with them.

One has only to observe Americans galloping through an art gallery, for instance, to know that we have lost the art of contemplation. There is no greater misery to the average modern than solitude. We cannot endure being alone because we are in such poor company when we are alone, and we cannot endure our own company!

"Study to be quiet" (I Thess. 4:11) is needed counsel today. It is the quiet pool and not the rushing stream that reflects the stars. He leads us beside *still* waters.

Some years ago, Newton D. Baker said: "The effect of modern inventions has been to immeasurably increase the difficulty of deliberation and contemplation about large and important issues. I doubt whether there could have been a Constitution of the United States if the deliberations of the constitutional conventions had been currently reported by radio, telegraph, and newspapers over the whole extent of the thirteen colonies."

One thinks of a senator who was asked, as he rushed breathlessly along, "What do you think of the world crisis?" He replied, "Don't bother me; I'm in a hurry to make a radio speech. A crisis like this is no time to think!"

This spirit shows up in our churches. We do not worship, for we don't know how. If we really expected to meet God at church, would we drift in as listlessly as we do, using the first hymn as a carpet on which to walk in? Would we call the first part of the service "preliminaries," as though the sermon were the only important event? We know nothing of the still, small voice in worship. Not having listened in private, we don't know how to listen in public. We think we are not having a good meeting these days unless there is a lot of noise.

What some call worship is only a device by which some "resters" at ease in Zion catch up on their sleep, and what

some call reverence and church dignity is only spiritual rigor mortis, the Sunday coma of religious "dopesters" getting their eleven o'clock dose of pulpit cocaine.

But the counterfeit implies the true. There is true worship and reverence and adoration, and we are so feverish and nervous that we cannot enter into it. The church built cathedrals to preserve that spirit, but, while buildings may be conducive to hearing the still, small voice, we must cultivate listening souls. We must be *still*, make ourselves be still, and know that He is God.

I thank God that I grew up in the country, roaming the woods, studying the Bible and birds and reading *Pilgrim's Progress*. My first pastorate was a country church, and some of my happiest years were spent there "far from the maddening crowds' ignoble strife," studying the Bible by the light of a kerosene lamp. Every preacher ought to begin with a country pastorate, and pity him if he uses it merely as a springboard from which to dive into a town church!

But if you cannot go to the country, work out some plan to be still. No price is too great to pay to hear God's whisper.

THEN, IT WAS A SMALL VOICE. We are sold on size and are listening for trumpets when God whispers. We think there cannot be a revival unless there are a thousand people present. We worship the god ballyhoo, and try to put over the work of the Lord like the world puts over its projects. We ask, "How does the business world, the amusement world, the social world, do it?" And then we copy them instead of asking, "How does God do it?" His ways are not our ways, neither are His thoughts our thoughts. It is not by might nor power, but by His Spirit.

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The Last Benediction

By Christine Hanson Rogers

In those last holy hours with the Master,
Ere the cloud received Him from sight,
He gave the disciples a message of love
For their solace and strength and delight:
"I will not leave you comfortless,
But the Father's promise will send,
And, lo, I am with you alway,
Even unto the end."

No hidden treasures from mines of gold,
No wealth from the depth of the sea
Could equal the heavenly riches
Of this priceless legacy.
He who climbed dark Calvary's hill
Redemption for us to gain,
Even He is our Great Physician still,
Our balm for grief and pain.

It matters not what the future may hold,
What may lie beyond our ken,
We have the word to make us bold—
The word of our Great AMEN—
For "Lo, I am with you alway"
Can but stir our hearts to praise;
"Am with you," His last benediction—
To the end of our earth-bound days!

Moody Monthly

On the Receipt of Bad News

By Rev. Walter Vail Watson

None of these things move me.—

Acts 20:24

OUR TIMES ARE PRODUCING a great deal of bad news, and there is reason to believe that the news may get worse before it gets better. Many good Christian people are going to hear over the wires the words beginning, "The Adjutant General regrets..." Not all of them will be free from the hopelessness that seizes the children of the world at such a time, for not all the loved ones will be saved, possessed of the hope of eternal life. Many Christians will feel that such untimely death of unsaved loved ones is a judgment upon their own lack of zealous love in presenting the gospel effectively. There will be much sadness because of this war, for many years to come.

There will be other kinds of bad news: of the maimed and physically ruined, of those who have become insane, whose lives are in a sense worse than death. It will be the fault of the war, and it will take all the grace the Christian can muster to stand up to it all without becoming bitter and cynical, especially when the bad news comes very close to him.

But the way in which the Christian receives bad news will be the indication of the completeness of his Christian experience. Like Paul of old he will say through his tears, "None of these things move me."

BAD NEWS OF LOVED ONES is like bad news of oneself. In the closing days of his third missionary journey, Paul, the apostle to the Gentiles, kept receiving the news that it would go hard with him if he went on to Jerusalem, as he had resolved to do. In his testimony to friends at Miletus he said, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds

Invasion-bound men bow their heads in prayer under a hot tropical sun. Final preparations for battle always include spiritual preparation by men of America's armed forces. Photo from Bureau of Naval Personnel, Washington.

and afflictions abide me" (Acts 20:22, 23). Some of our worst news concerns our own unpleasant futures.

This bad news was confirmed at Tyre, where disciples advised against the Jerusalem visit; and at Caesarea, where Agabus took Paul's girdle and prophesied that the Jews would bind its owner if he went up to the holy city. To all this Paul only replied, "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Like his Lord, Paul's face was set toward the goal, and he was unmoved at the thought of personal loss, if only the Lord was glorified thereby. What a standard for us who follow after Him!

The receipt of bad news was in no case Paul's fault, any more than it is directly the fault of parents who receive the word, "Your son is missing in action." It was in the nature of things as they were that Paul ultimately had to suffer the result of his enemies' hatred. Paul had been commissioned to preach tidings which meant the death of formalized religion, and the do-or-die opposition of the leaders of such religion was inevitable.

BUT IT IS NOT SO CERTAIN that the news, "Your son is missing," has no relation to those who mourn and faint at home. There must be some correlation between this terrible war and our failure as Christians in the world order in which we now find ourselves.

It is not honest to charge all such fault to the spirit of the age, although it is natural to do so. We like to blame the government for many of our own indifference. We do not care to be reminded that we are at least partly responsible for the kind of government which now runs this country, and for the government which listened to the impractical

idealism of those who effected the scrapping of our capital ships in the twenties; for the representatives who took the stand that our interest was centered in our country, and we had no responsibility for the problems of nations around the other side of the earth.

The matter of the amount of responsibility of Christian people for their social order, in the light of the pronouncements in God's Word concerning the ultimate judgment of the gospel age, will continue to be a matter of argument. But no matter how clearly we know the truth concerning the times in which we live, and their end in failure, we can find in His Word no justification for assuming that the Christian has no responsibility for at least trying to make the world in which he lives a better place.

If more of us had been concerned with exercising our rights of citizenship there is more than a possibility that this terrible war would not have come as it did, in spite of the dreadful leaders of the enemy in Europe and Asia. From this time on every Christian should resolve to learn from the Holy Spirit how he can follow those things which make for

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ONE LITTLE WORD which has been much used as we have seen the needy world and an impotent Church is *revival*. In the March editorial section of the MOODY MONTHLY, we have quoted a bishop who said, "What we have to grasp is that the new age in the history of the Christian Church will be one where the Christian Church is definitely a minority, embedded in a great secular society."

That is true, but the fact is not new. The Church has always been in the minority. The great mistake of the Church has been to try to make the minority dominate.

We remember the time when the Church had prohibition as its goal in the United States. I am for prohibition, but I am not one of those who identify prohibition with the kingdom of God, and who say that to attain prohibition is to bring in the kingdom of God. When prohibition was abolished that meant, of course, that the kingdom of God was abolished, and therefore the Church was defeated.

We have had organizations in the Church which for years have been talking about a warless world. And now look at this world! There is hardly a warless section in the world.

I say, the great tragedy in the life of a Church is when it does not accept its position as a minority, but attempts to dominate the world, attempts to control the actions of men and nations.

THE FACT THAT THE CHURCH is the minority is not a discouraging fact. We need only look at history as presented in the Old Testament to see that God has always done His work through the minority. I remind you of just one incident.

Gideon was to wage a battle for God. He had a great company—thirty-two thousand to be exact. But God whittled it down. Gideon made his choice and he had ten thousand left. But God said, "No, I shall choose," and when God got through there were three hundred left. But the battle was won.

Suppose we put it this way. In the fall of the year housewives get fruit and a few pounds of sugar, put them into a kettle with some water, and let it boil and boil and boil. When it is done, the housewives can tuck what was a bushel-ful into a few little jars. Yet they haven't lost anything. It is all there; it is concentrated.

So God had everything that Gideon had when he had the three hundred. It was just boiled down into a concentrated extract of the kind of a minority that God could use to accomplish His purpose. And God always works with the minority.

Now the victories of the minority have been spiritual and supernatural and entirely in the power of the Holy Spirit. God's method of getting His work done has been by way of revival. Again and again in the history of the Christian Church, when it has been defeated and become a dismayed minority, some of the Church have called out to God in repent-

Message delivered at Founder's Week Conference, Chicago, February, 1945, and stenographically reported.

The Price

By Rev. Will H. Houghton, D.D.

We are damming up the stream of divine power, and the key log in that dam is unconfessed sin.

A straight-thinking, hard-hitting, but warm-hearted appeal to the Church.

ance. The Spirit of God has then come upon them and has given to the Church a revival and a new start.

When Jesus told us of the coming of the Holy Spirit, the One who bestows revival, He said, "And he shall testify of me: and ye also shall bear witness" (John 15:26, 27). I never noticed until the other day that you and I are "also" in this matter. That makes us rather secondary. It would be a good thing for the Church and for the cause of Christ if we took our place as secondary and recognized that it is His witness.

This partnership of the Church is seen in the book of Acts. "It seemed good to the Holy Ghost, and to us" (Acts 15:28). "Us" is in the second place because the Holy Spirit has the primary place. But in John 15 and 16, He tells us enough of the work of the Spirit for us to discover some causes of our lack of power today.

ONE OF THE TRAGIC TRENDS of our day in the Church is the tendency toward a denial of the inspiration and authority of the Bible. Have you ever considered the fact that the Bible is the book of the Holy Spirit, and that a denial of the inspiration of the Bible is a denial of the Holy Spirit?

As to the Old Testament, Peter plainly says, "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

As to the New Testament, Jesus, in the same scripture from which we are quoting, says to His disciples, "He shall . . . bring all things to your remembrance." You wonder how they could recall what Jesus said. Science tells us that nothing heard is ever lost; nothing heard is ever forgotten. You cannot recall what you heard, but it is there just the same; and you may be sure that the Spirit of God knows how to touch the right cells in order that these things might be remembered. In the four Gospels we have ex-

actly what the Spirit of God wanted preserved for us.

We believe that the New Testament is given by the Holy Spirit; therefore, when man denies the inspiration and the authority of the Word of God, he is denying the Holy Spirit of God. Is it any wonder that the Church is dead when the Scripture is being denied!

Again, Jesus told of the Spirit's ministry when He said, "He shall convict [reprove] the world of sin." Our age says there is no such thing as sin, and once again the Holy Spirit is defied.

There seems to be a conspiracy of the world, the flesh, and the devil to hide the presence of sin in the world. The newspapers and periodicals are silent as to the fact and the matter and designation of sin. Amusements will disguise every sin and make it attractive. Fiction will say that the wrong will come out all right in the end, and in the last chapter both sinners live happily ever after. Business will keep a man so busy that he has no time to face the fact of sin. So there is a conspiracy to deny the presence of sin. Yes, the world, the flesh, and the devil will even consent to the discussion of religion. Nearly everyone is ready to discuss religion, but who is ready to admit that he is a sinner?

As a company of orthodox people, we are not denying the Holy Spirit in the matter of the inspiration of the Scripture. I suppose there is hardly a person in this company who has any question at all as to the authority and authenticity of the books of the Bible. But one of the reasons for the defeat of the minority is the fact that we ignore this matter of sin. We are hiding sin; we condone sin. Even among the orthodox, those who stand for the defense of the faith, there is too little attention given our failures, too little taking account of the sins that have brought personal defeat.

And, because we have minimized sin,

ce of Revival

Psalm 51



Dr. Houghton

minimized the sins of our own lives, the Holy Spirit, who is here to convict of sin, is in effect denied, and we are defeated in our witnessing for Jesus Christ and the revival is delayed.

NOW THIS IS THE BACKGROUND of the Fifty-first Psalm, a penitential psalm. There is the cry for forgiveness on the part of a man of God. Oh, I know that dispensationally—and how often we hide behind dispensationalism—this belongs in another age. Some people are so exact that they miss the power of God. Some folks are so careful of how they speak of the Holy Spirit that they would not think of using the phraseology of Moody, of Meyer, and of Murray. I tell you, we must be a little less technical and know a little more about the power of the Holy Spirit. I am not speaking against technical knowledge; a school is supposed to be exact. But let us understand that this is not a matter of definition, but a matter of power, and the Spirit of God doesn't seem to have the opportunity to express Himself in power in the lives of those who refuse to yield to the Holy Spirit.

There are some who, by the way they conduct themselves, seem to indicate that the Holy Spirit is being gradually withdrawn; that there is less of the Spirit now than there was on the day of Pentecost and the days of the great revivals. The Holy Spirit is a Person, and there cannot be any more or any less of a person. The Holy Spirit is here; all of the Holy Spirit is here.

But we are defeated. So many of us are satisfied to talk about the glories of an age to come. Or we use some little yardstick of doctrinal truth that is, of course, exact as far as it goes. I like what the previous speaker said when he spoke

of fundamentalists who put in a good, solid foundation, and then back we come every Sunday to examine the foundation. We take out one stone one Sunday morning, and discuss it, and then we put it back in the foundation. The next Sunday morning we take out another stone to examine. We take up a great deal of time in discussing the foundation. But the foundation is in; let us build on that foundation.

Now, this psalm has an application in our day. It is a cry for forgiveness on the part of a child of God—"Have mercy upon me." Here is a confession of sin.

Is there any place for confession of sin for the Christian? Certainly! Oh, I know that sin is one thing and the root of sin is another, but there is a confession of sin. And let me say that when I read the Old Testament, I notice that it was not Ahaz but Isaiah who said, "I am a man of unclean lips." And it was David and not Goliath who said, "In sin did my mother conceive me." And as I read the New Testament, I find it was not Festus but Paul who said, "I am the chief of sinners."

It seems as if the nearer we get to divine truth and the more like the Lord Jesus we become, the more sensitive we are to sin, and the more ready we are to confess sin and to admit our failure before God.

Perhaps the confession should be just as public as was the sin. If the sin has brought reproach upon the cause of Christ, there should be public confession in order that the wrong might be made right.

I wish we had some old-fashioned preaching on restitution. It would shock some people, because they think that is in the realm of works. Well, there are some good works to be done, and if some folks faced the truth of restitution and

the necessity of making some wrong things right, they wouldn't do some other wrong things. It would be a good cure for bad habits.

WE FUNDAMENTALISTS ARE RIGHT in proclaiming doctrinal and positional truth, but I think we need to begin to drive home some personal and practical truths. We can lay at the door of the fundamentalists the same charge that is laid at the door of the modernistic preacher. His hearers know that some of these things in society are wrong, but they cannot do anything about them and so the message has no effect. And there are many fundamentalists who are preaching things which are true, but they have to do with things about which the people can do nothing. Let us begin to move on and apply the truths in our hearts and lives, and then preach them to our congregations.

This Fifty-first Psalm has a sordid background—a background of failure, personal failure in the life of a man who was after God's own heart. To think that such a man could fail God! In the historical story of this psalm, recorded in II Samuel 11, 12, there are two or three things said concerning sin that we might have in mind as we think of the psalm itself.

Of course, sin is a different matter in the life of a Christian than it is in the life of the unbeliever. Perhaps this is an illustration of the difference. We used to have, in our home, back in the good old days, a woman who helped my wife with the duties around the house. We always kept in the drawer of the kitchen table the house pocketbook, so that when deliveries were made at the door by the butcher, the baker, and the candlestick maker, the money would be doled out and the bills paid.

I can conceive of that servant—we never had the experience—but I can conceive of the servant stealing money, and that would be rank dishonesty. Then, we have had three children in our home. I can conceive of the dreadful possibility of one of the children stealing money from that pocketbook.

Now, if that employee in the home had stolen money, we would have had the right to call in the police and to deal with that employee on one basis. But if one of the children took the money, you do not think for a moment that we would run out for the police. Of course not! That is a family matter; a matter between the child and the parents, and is to be dealt with in a different way.

But don't think that makes the sin of dishonesty any different in the life of the child. It is perhaps greater because it is a sin against those who love and trust the child; a sin against his own name, his own people.

Sin is a terrible thing in the life of the

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Using Sunday for yourself? You'll never be comfortable about it after you read this article!



By

Rev. Ivan H. Hagedorn, S.T.D.

"I Want Sunday for Myself"

I WANT SUNDAY FOR MYSELF. This was the honest confession of a young woman I met in the bank one Monday morning. She was a member of my congregation, and being absent from divine services the day before, I had told her that she had been missed.

I believe her words sum up the attitude of a great host of people to whom the church is becoming increasingly less attractive and challenging. The war, far from steering people toward God's house, is having just the opposite effect. Indeed, it has provided them with an additional excuse, "I am engaged in war work; therefore I cannot come."

Some of us recall visits made by education committees to the country schools which we attended. Very frequently one of the members would address the children. I remember one such. In the course of his remarks he alluded to the American flag hanging upon the wall. Dramatically he pointed to the emblem, and rhetorically asked, "Now, children, what is behind that flag?" A guileless lad held up his hand, and answered, "Please, sir, a spot."

In times like these, there is many a "spot" hidden under the cloak of patriotism. And I am afraid the overworked excuse, "I am engaged in war work," in many instances is but a cover for the lack of love and devotion for God.

Coming out of the bank I met another parishioner. She worked in a defense plant. In the conversation that followed, she said, "I was so tired this morning that I took off from work."

It struck me strange that she should take Monday off and not a Sunday. Very likely, time and a half pay was an inducement. But even more likely it was because she forgot the commandment, "Thou shalt have no other gods before me."

I BELIEVE THE WAY WE SPEND SUNDAY reveals our attitude toward divine revelation.

I have always been impressed that the commandment with reference to the Sabbath is prefaced by the word "remember." God must have known beforehand the ease with which men would forget this fundamental law. Yet, in the immortal code of Moses, the divine law of the Sabbath is placed on the same footing as those prohibiting dishonesty, adultery, murder, and false witnessing. God thereby makes it clear that the breaking of one is just as serious an offense as the breaking of another. Surely, then, the true child of God will stand in reverence before the commandments which the Eternal enunciated from Sinai amid thunderings and lightnings. Whatever others may do, he will aim to obey the laws of his God.

James in his epistle informs us, "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all" (2:10). It is true, when we fail to remember the Sabbath day to keep it holy, it is not that law alone which is broken, but others as well. When that holy law slips from mind and heart other matters of vital concern slip along with it.

A wise statesman once said, "Where there is no Christian Sabbath, there is

no Christian morality, and without these our free institutions cannot long be maintained."

I BELIEVE THE WAY WE SPEND SUNDAY reveals our true spiritual condition.

A Christian perforce is a new man in Christ Jesus. He has a new heart, a new conscience, and a new attitude toward spiritual things. Surely, this should guarantee a right attitude toward the Lord's day. Almost instinctively, he will give heed to the call of God. "My Sabbaths ye shall keep, for it is a sign between me and you" (Exod. 31:13).

An interesting story is told concerning Lord Kelvin, one of the world's most honored men of science. One Sunday morning, his doorbell rang, and two friends, the German scientists, Helmholtz and Hoffman, asked if Sir William Thompson (as Lord Kelvin was then known) were in. The maid replied, "Sirs, he most certainly is not." They then asked, "Can you tell us where we may find him?" "Yes, you will find him at church, where you ought to be," replied the maid. The visitors, abashed by the resolute reply, declined further encounter, and went away with chastened minds.

When a man counts the Lord's day as just another day, he can immediately conclude that he is letting his spiritual moorings slip. Sunday is the time to lay aside every weight, and determinedly put our feet in the path that leads up to the house of God, there to look into the face of the Lord. Consequently, whether one does or does not, immediately reveals to

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him whether he has his mind set on the things of God, or the things of the world. A good question to ask oneself is, "Do I prefer to be immersed in the business or pleasure of the world, or to stand at the gate of heaven and catch a vision of God?"

"The sabbath was made for man, and not man for the sabbath" (Mark 2:27), is a statement pregnant with holy truth; but unfortunately many have blasphemously distorted it into a text to bolster up their abuse of God's holy day.

A man is more than a stomach, and its appurtenances. A man is a living soul. He needs not only physical bread, but also the Bread of heaven. The great neglect of our times is the neglect of the soul. No more ample proof of this sad fact can be afforded than the widespread desecration of the Lord's day. It is a bad sign when a nation is set upon converting a holy day into a holiday.

Yes, the Sabbath was made for man to use, but not to abuse. The wheat fields were made for man, but not to thoughtlessly burn up. The woodlands and the mountains were made for man, but not to needlessly mar and destroy. The sunsets, the flowers, and the songs of birds were made for man, but not to be carelessly ignored. The Sabbath day was intended to bless man, and not bring blight upon him. It is the day upon which God calls us to rest and worship. Then all the windows of life should be open toward heaven, so that the light of the Father's peace, joy, love, and comfort may pour into our souls.

I BELIEVE THAT THE WAY WE SPEND SUNDAY shows what we think of character.

Calvin Coolidge, while President of the United States, clearly foresaw our needs. He said:

"We do not need more intellectual power; we need more spiritual power.

"We do not need more knowledge; we need more character.

"We do not need more law; we need more religion."

Sunday is the great character-building day. The neglect of the day of worship will result in the undermining of character. Decline in church attendance is invariably symptomatic of low spiritual health. God clearly advises us to hallow His sabbaths, and reverence His sanctuaries (Lev. 19:30).

The busier our lives, the more important it is for us to observe times for quiet meditation and prayer. How foolish it is to think while our machines need rest and our beasts of burden demand it, men can do without it. In our fidgety world, poise and judgment are extremely important. If these qualities are to be possessed and kept, surely one day in every seven must be set apart for reflection and prayer. Certainly any one with any degree of wisdom at all will welcome a day affording an opportunity to think upon the eternal verities and to have the privilege of communion with God.

In the Augustan era in Roman history the people clamored for bread and games. They gave more thought to their stomachs than to their souls. It was the proud

boast that Augustus found Rome a city of brick and left it a city of marble. But marble halls resounding the orgies of nameless vices certainly reflected no real grandeur.

And though America may boast of her wealth and strength, the fact that the movies enjoy a greater patronage than her houses of worship on the Lord's day, and that more money is spent in liquor stores and tap rooms than is given to the Lord's work, is indicative that an ominous shadow hangs heavily over the nation. Just how soon will the judgment be passed upon us, which fell upon the rich farmer in Jesus' immortal parable, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20)?

I BELIEVE THAT THE WAY WE SPEND SUNDAY is indicative of the value we place upon home life.

Thoughtful people everywhere are profoundly disturbed about the future of the family and the home. The present juvenile delinquency problem cannot be laid to the war, or even to the present industrial situation. It is rightly laid on



God Is

By T. O. Chisholm

My neighbor says there is no God;
I say there is;
I say that God is chief among
All verities.

My neighbor asks me how I know;
My answer, this:
His footprints round me ev'rywhere
I cannot miss.

None "hath seen God at any time";
A spirit, He;
No less, the wind that blows unseen,
A mystery.

But I have other proof besides,
A wondrous Book,
In which God is made evident,
Where'er I look.

My neighbor has not read this Book
With open mind,
Or else the God therein revealed
He, too, would find.

And there is yet a crowning proof,
That most I love,
One, guised as man but more than man,
Came from above.

Himself was God! None less could do
The works He wrought,
Nor speak with such authority
The truths He taught.

This One, received in heart and life,
Brings light divine
That shines the darkness all away,
That shines in mine!

My neighbor I must help to find
The Christ I've found;
My neighbor? All that know Him not,
The world around.

the doorstep of the home. Sunday should be definitely a family day. We need to be introduced to one another in the home, and it is a fact that family ties are greatly strengthened if the Lord's day is rightly observed. Life's most sacred memories include happy Sunday afternoons, spent with mother and father, in delightful companionship.

This surely is in striking contrast with life today. Often little ones are asleep when parents go to work in the morning, and are already in bed when they return home in the evening. It is not infrequent that children today are deprived, not only of companionship with parents, but even of the sight of them.

Many today fear that we are standing on the edge of a precipice. The Sunday newspaper has replaced the Word of God. Alongside the crib, instead of the Bible story book, the crude, uninformed, and even destructive Sunday comics have been placed. The questionable radio program has been substituted for the family altar. The sweet, grand old hymns of the Church have given way to popular ditties. The sad consequence is that men and women of tomorrow are being robbed of the priceless treasure which the remembrance of a hallowed day brings to them.

In the *London Times* (Feb. 16, 1940), a country parson was quoted. He had asked a class of evacuated children twelve years old why they kept Christmas, and who was born on the first Christmas day. Out of thirty-one children, nineteen did not know the answer. They knew nothing about the Bible, and had never been taught to pray.

Surely, a mighty hope would rise in our hearts if once again we could envision the family circle around the Word of God, parents hearing Scripture verses memorized by their children, a father's voice lifted in prayer, as mother's loving hands rested upon little bowed heads.

I BELIEVE THAT THE WAY WE SPEND SUNDAY shows the measure of our love for our country.

When America loses the Sabbath out of her soul, she will have lost the soul of her civilization. John Ruskin once wrote, "Looking back over the history of nations, we may date the beginning of their decline from the moment they ceased to be reverent in heart."

We recall the wise words of George Washington: "The nation that forgets God will not long endure."

When Dr. L. P. Jacks, the great English scholar and teacher, last visited America, he was asked for his impressions of our civilization. He said, in answer, "In America, I see a great struggle going on, between God and the devil, for the possession of the souls of the people." As we contemplate the way in which the holy Sabbath of the Lord is being desecrated, it would appear that the struggle promises to be a victory for Satan. We are taking so much of the week into the Sabbath, and so little of the Sabbath into the week, that disaster certainly threatens us.

It is just as important that our Chris-
(Continued on page 554)

NO LIVES RECORDED in the Scriptures are more full of value and virtue than those of our Lord's disciples. Their associations with Christ afforded them privileges and possibilities that were rare among men.

The outstanding quality and characteristic of our Lord Jesus Christ is love, and it was John who caught hold of and carried this message to the Church after Pentecost. At least four times we read of John as the disciple whom Jesus loved. His message to believers to love one another is unsurpassed in comparison with other biblical exhortations.

John is the author of five books of the Bible, in which he has given to the world a wider scope of Christian teaching than any other writer of Holy Writ. His first book, the Gospel, begins in eternity past (John 1:1); his last book, the Revelation, closes in eternity future. He has handed down to us the heart of the gospel, and has wondrously declared to the world the Godhead and deity of Jesus Christ.

Truly, John was a great man—great in faith, great in hope, and great in filial love to God and to his fellow man. He was faithful in opposition, steadfast under trial, and unshaken through temptation. The world is suffering today because of the need of more men like the apostle John.

WHAT A WONDERFUL MOMENT in John's life when he beheld Jesus. It was beside a small river, as he and Andrew and John the Baptist were together, that this moment of transformation came. John would never forget that hour, nor the tone of the Baptist's voice as he breathed out suddenly, as through revelation and power not his own, "Behold, the Lamb of God." The tone of the Baptist's voice was unusual, impelling, and the other John's eyes followed the direction of the command. Then it was that his glance of inquiry was molded into a gaze of wonder as his natural eyes beheld the Son of God, full of grace and truth.

From that very moment, when the seeking eyes of Jesus met the wondering gaze of John, he was a new creation. The meager aim to become successful faded away and in its place sprang the roots of passion for a life of service for God. Mere self-satisfaction and contentment became discontentment as zeal for bringing the lost to Jesus was born. A natural likableness and affection burst into flame as he was melted by the divine love of his Saviour. What had been an ordinary life suddenly became an ex-

traordinary one, as John received eternal life from the eternal Son of God. A dead fisherman in a moment became a live fisher of men and follower of Jesus Christ. He became instantly a new creation.

The story of the crucified Lamb is the power of God unto salvation. It converted a dead fisherman to a live follower of Jesus Christ; since then it has converted millions of others from lives of sin to lives of victory. Today it can still do the same for any wayfaring man who will look unto Jesus and be saved.

A bloodless religion is the sinner's condemnation and a sure path to hell, for "without shedding of blood is no remission" (forgiveness) (Heb. 9:22). "Christ our passover is sacrificed for us" (I Cor. 5:7)—the perfect Lamb who "did no sin" (I Pet. 2:22), the perfect Man who "knew no sin" (II Cor. 5:21), the perfect offering, in whom was no sin (I John 3:5). It was Jesus, God's Lamb, in whom the son of Zebedee and Salome had put his trust for eternal salvation.

To bear the testimony that Jesus Christ was the Lamb of God, John the Baptist dipped far back into Old Testament history. There Abraham saw the lamb as a sacrifice in his day (Gen. 22:7, 13). There Moses offered the lamb as a sacrifice for the redemption of Israel (Exod. 12:5-7, 13). There Isaiah beheld Jesus. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

After the crucifixion of Jesus, the Lamb of God, Philip used Isaiah's message to lead a eunuch to Christ (Acts 8:32). Peter, who knew his Lord intimately, testified of Jesus, "a lamb without blemish and without spot" (I Pet. 1:19). More than a score of times, John makes mention of the Lamb in his revelation of Jesus Christ, received on the Isle of Patmos.

Where John met Jesus is exactly where all must meet Him now if there is to be any assurance of meeting Him hereafter. The Cross of Christ is the accomplishment of the two great objectives of the Lord Jesus—the removal of the curse which was the result of Adam's fall, and the restoration of fallen humanity to the image and fellowship of God.

Adam's fall corrupted not only himself, but all posterity, for he acted as their federal head and representative. Since the fall, man never had been restored fully to the image and fellowship of God,

The DISCIPLE

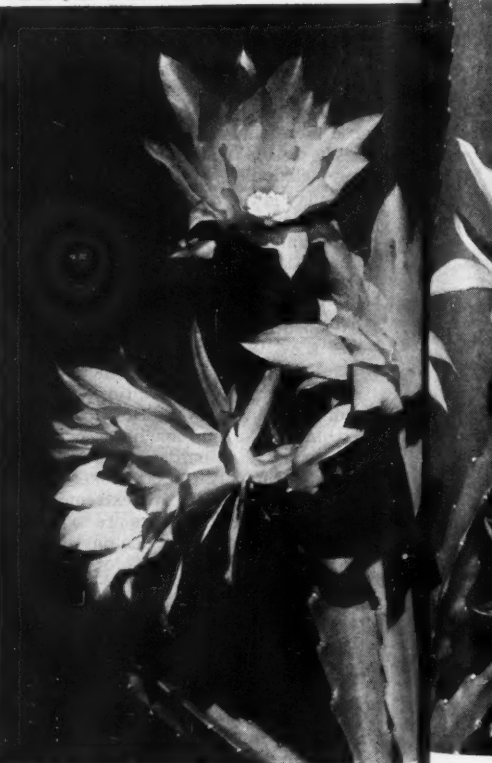
Whom Jesus

The world needs more men like the apostle John. Here is the secret of his life and service.

nor was there any person outside of the Trinity who was able or willing to die as a sacrifice and substitute for the sinner. But to this end the Lord Jesus Christ, who was co-equal and co-existent with the Father, became incarnate, manifesting perfect obedience to the moral law and offering Himself in the place of death as the sinner's substitute.

We know nothing about Jesus Christ until we see Him through the eyes of John as the Lamb of God. We may study His life, praise His ideals, admire His ethics, and exalt His teachings; but

Muench photo of cactus blossoms



Walling Wall, Jerusalem



PLE

Whom Jesus Loved

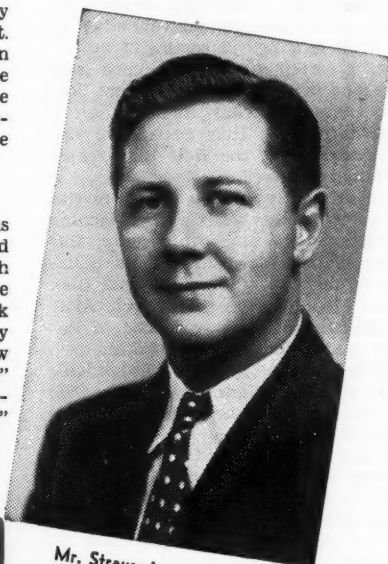
By Rev. Lehman Strauss

until we behold Him as John did one day on Jordan's bank, we are eternally lost. The gospel of blood alone avails for sin and assures the safety of the soul. The disciple whom Jesus loved looked to the Lamb of God and was saved. The fisherman had entered God's school to become a disciple of the Lord Jesus Christ.

AND AFTER SIX DAYS Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them" (Mark 9:2). Here they beheld Jesus as they never had seen Him before. Matthew says, "His face did shine as the sun" (Matt. 17:2). Luke states that "the fashion of his countenance was altered" (Luke 9:29).

The transfiguration of our Lord was not merely a reflection of one object upon another. The glistening, dazzling garments that were exceeding white, and the shining countenance were not merely a reflected radiance from another source. The transfiguration was His own deity effulgent from within—His own inherent glory.

The experience of the holy mount with Jesus marks a mighty ascent in the life of John. Here he climbed to glorious heights where he was separated; "apart" is the word that Mark uses. This new experience was to be part of John's training for leadership after Christ had gone to the cross. The burden of publishing the gospel to the whole world would rest upon him and the other disciples. They



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would assume the role of leadership, and in order to become a leader one must know first how to be led.

Coming "apart" to scale the heights of holiness with Jesus is never forced upon His followers. It is always voluntary; He leadeth them. But mighty apostles like John are made on holy mounts with Jesus.

Separation involves sacrifice. To be on the mountaintop with Jesus means leaving behind earthly treasures. This is not always easy. Yet how wondrous is God's provision when we take the step! The disciples were not long in discovering that they were not alone. To be sure, Jesus was with them, and that was wonderful in itself. Did He not lead them? "When he putteth forth his own sheep, he goeth before them" (John 10:4).

Until we practice separated living our knowledge of Christ is confined to cold statement of fact. Only the blessedness of aloneness, of apartness with Christ, will allow us to see the intensified effulgence of His deity and the splendor of His transfiguration glory, "glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

On no other occasion had John seen such a stupendous, transcendent illumination and outburst of the Godhead in Jesus Christ. Such blessedness of aloneness with Christ—high and holy hours apart from distraction and disturbance—can be the portion of each of us if we will allow Him to lead us into the closet of prayer. God said to Elijah, "Hide thyself." And then the man of the mountain called fire down from heaven. We should see more of the face of God in the closet before we attempt to enter into conflict with the forces of evil. Such preparation produces power for conquest.

The cause of spiritual depression in our lives is due to our being satisfied to exist in the valley instead of looking to the hills to God, who alone is able to deliver us in the hour of temptation. It is not ours to confer with flesh and blood here below, but to climb the holy mountain and to see Jesus. If sickness of body can be cured by breathing the air of the mountains, then sickness of the soul can find a cure in breathing the holy atmosphere of prayer.

Whatever John left behind in personal friendship was made up to him in his new experience of separated living. Not a few Christians fear the loss of earthly friends if they separate themselves from the world. But God sees to it that new acquaintances—those of His choice—are there to greet us.

All three Gospel writers are agreed in the matter of John's new friendships; there appeared Moses and Elias (Elijah). These were men exactly like John, men of like passion; but then, too, they were men of the mountain. Moses was the man of Sinai; Elijah was the man of Carmel. God makes certain that such provision as was made possible to John in friendship is the portion of all who will obey His command to "come out from among them, and be ye separate . . . and touch not the unclean thing" (II Cor. 6:17), for "the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Allow Him, therefore, to lead you apart into a life of separation unto Himself. We cannot enter by ourselves.

NOW THERE WAS LEANING ON JESUS' BOSOM one of his disciples, whom Jesus loved" (John 13:23). Dark shadows were hovering over this little band of disciples. The time had come for the Passover just before the crucifixion. Just as hatred and strong opposition against Jesus and His followers had gathered. He must leave them. Filled with a fear that had not been conquered within, they had a consciousness of only the dark things which lay ahead. The experiences of the upper room were coming to a close. Soon the enemies of Christ would place Him upon the cross. The horror of it all bewildered and sorely troubled them.

Still we have a picture of perfect peace in the midst of perplexities. Tranquillity bound up all John's troubles. He was "leaning on Jesus' bosom." John was not only the man of the mountain; He was

(Continued on page 555)



The Price of Revival

[Continued from page 525]

unbeliever, but how much worse it is in the life of a believer! And that is the reason for the cry here, "Against thee, thee only have I sinned." It was your sins and my sins that made necessary the cross of Christ. Christ didn't die for some indefinite thing called sin, but for the actual and definite and personal sins of each of us. And these sins hurt the Lord.

Then, sin gives occasion to the enemy of God. That is always true.

A man may commit an awful crime and have just a short paragraph in the newspaper. But if that man at one time, twenty-five or thirty years ago, taught a Sunday school class for two Sundays, and that newspaper finds it out, there will be a headline: "Church Worker Caught in Disgrace." That is the way the world works. It seems to rejoice in the downfall of those who have been identified with the cause of Christ, and sin casts reproach upon the name of God.

CHRISTIAN WORKERS IN MY HEARING THIS MORNING, make sure that your life is so yielded to the Spirit of God that He can keep you from the tragedy of defeat as you go on in life. I remember what dear Dr. Gray said to me one time as we were speaking about a certain matter. He said, "I find myself praying, 'O God, keep me from becoming a wicked old man.'"

Yes, you can be orthodox; you can be sound; you can be a preacher and a teacher; and you can become a wicked old man, with sin and vice and evil desires. You can be defeated and whipped inside, and still have a lovely exterior and be accepted in the most orthodox place; sins may be unconfessed and unforsaken.

But here is the confession of sin: "Have mercy upon me, O God, according to thy loving-kindness: according to . . . thy tender mercies." Oh, the mercy of God! You would think He would lose patience with us, and particularly us, for we know better and are well-instructed. And to whom much is given, much shall be required. But He has not cut us off. He leads us once again to acknowledge these failures and to lay them before Him. He bestows upon us the kiss of forgiveness and gives us the joy of renewed fellowship, and then uses us once more in His service.

BUT I MUST BRING YOU to my closing thought. It is found in the verses where the prayer takes this form, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." Of course, this is a word concerning which we must be technical in the interest of truth, so that we are bound to acknowledge that this is in another dispensation. David had seen what had occurred in the life of Saul in the withdrawal of the Spirit.

It seems to me I find the idea with which we started—revival—in this verse. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." That sounds like a revival to me. "Then." When? All that follows is preceded by the confession. When there is confession of sin, "then will I teach transgressors thy ways; and sinners shall be converted unto thee." Revival comes through this confession of sin.

Let me say this, not in the hurried passion of platform speech, but as a cool, deliberate conclusion of the quiet hour. I believe we are talking about the one thing that withholds revival—our failure to confess our sins. Whether or not there is a revival coming, I do not know. I certainly do not believe with those who say that a revival is not possible. I am not ready to admit for a moment that the Holy Spirit ever can be defeated, that the Holy Spirit must be limited in power.

While the Holy Spirit is here, a revival is possible. I rather think we are touching on the one important thing now, this matter of confessing sin. I think it has more to do with hindering revival than all the Modernism in the Church. After all, Modernism is an expression of unbelief and belongs to the world, even when it is in the organized Church. God works with the minority, with those who are believers. It is the hindering on the inside that counts, not the hindrances from the outside.

When Pennsylvania was a logging state, in the winter season lumbermen would cut down those great trees and roll the big logs down to the creek. In the spring when the thaw came the ice and logs would move together down to the river. The men were very busy then, for it was their job to keep the ice and logs moving, lest they form a dam. When such a dam broke loose there would be destruction down in the valley—destruction of property and sometimes of life. When a log-jam was formed, the lumbermen would get in and pry logs loose. There was generally a key log, and if they could start it going, the other logs would move down the stream, and the valley below would be saved from destruction.

I BELIEVE WE ARE TOUCHING THE KEY LOG. Something has dammed up the reservoir of the Holy Spirit's power. The Spirit of God in all His power is in the world and upon the Church to do the supernatural things He has done through all the ages and in the days of the great revivals. But He is not doing those things today. It cannot be His fault; it must be ours. We are damming up the stream of divine power, and this is the log—the log of unconfessed sin.

I remember years ago, when as a young Christian worker I held an evangelistic campaign in a church at a crossroad, way out on the prairie. I was there for ten days. It was just a little church. There was a center aisle, and the seats

went over against the wall from that aisle. We had very good congregations, but nothing else.

After several nights of trying to preach and trying to give the invitation, the pastor said to me, "Years ago a family in this church quarreled, and the community has taken sides in the matter. The members of the family do not speak to each other, and that aisle down the center of the church divides the factions. The people on the one side will not speak to those on the other side." And yet, both sides thought they were talking to God!

One night—I don't know what happened—but when the meeting ended, the two who had a grievance against each other met in front of the pulpit, asking each other for forgiveness. And then the thing broke loose.

There were just two nights left. The night we closed the campaign, the pastor stood with me on the doorstep of that little church. He said, "Look out there over the prairie"—and all who have been on the prairies of Nebraska know that you can see for miles—"I don't believe there is a single unsaved man left in any farmhouse in sight." God gathered them all in during the last two or three nights, when the Christians got right with each other and with God.

That is a miniature revival! It may be duplicated anywhere today.

How good it would be to get rid of the thing that hinders! And how much better to get rid of it now than to wait for the judgment seat of Christ when it will be exposed! How much better to expose it now!

Yes, the Church is the minority, right in the midst of a pagan society, and a society more paganized than ever. Out of this war, and after this war, the Church needs more than ever to manifest the power of the Holy Spirit, to evidence the things that are supernatural, the things that cannot be explained. A revival is possible here and now, by the mercy of God.

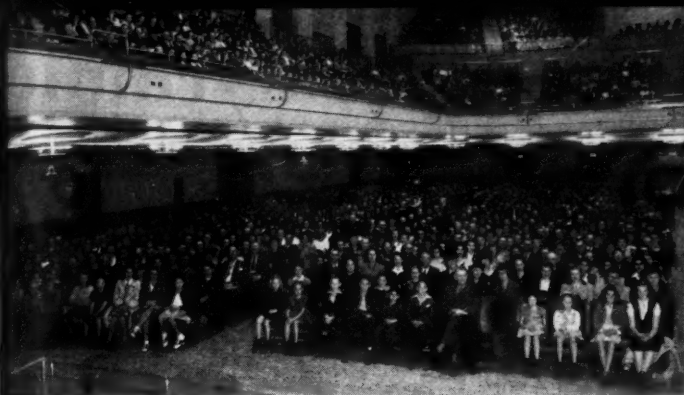
THE COVER PICTURE



The Metropolis of Thought

Rural America is perhaps the most picturesque representation of real America. Here, in true democratic spirit, are determined the major issues of the day. It is in just such a gathering in front of the office of the township trustee, or perhaps the old barber shop, that our Four Freedoms culminate in living, breathing reality.

Moody Monthly



Fresno, Calif., Youth for Christ Rally

Building the Church—that must be the real business of the new youth movement

“Youth for Christ” *Results*

By Richard Harvey

AS A RESULT of “Youth for Christ” meetings, hundreds of young people have professed Christ as Saviour and consecrated their lives for His service.

There has also been a great influence on the church life of this entire area. Here are a few specific incidents that one might call the by-products of Youth for Christ.

While returning home on the bus after a recent Youth for Christ rally, a young girl who had just given her heart to Christ felt that she ought to witness to someone. After a moment of silent prayer for courage, she said to the woman next to her, “I accepted Christ tonight at the Youth for Christ rally.” “That’s fine,” replied the woman. “I am happy with you and for you.” The woman was a Christian worker.

This experience did not satisfy the girl; she wanted to witness to someone who did not know Christ. Her conversation with the Christian woman gave her more courage. Around her were six young people. She went to each one personally and asked if they went to Sunday school anywhere. Not one was attending at the time. She invited all to come to her Sunday school. Four promised, three came, two remained for church. One accepted Christ the following Saturday at Youth for Christ, and the other at the church where the girl attended. Both were baptized and joined the church.

THREE PASTORS HAVE TESTIFIED that they will need to build larger churches, because the young people had

Mr. Harvey is executive director of the Youth for Christ of Greater St. Louis, Inc.

received such inspiration at Youth for Christ that they went out and worked for their own church.

A local pastor has publicly given this testimony: “I was born and raised in a formal church; some of you would call it cold. Personally, I like formality. But I have always had a hunger for God that was never satisfied.

“My daughter went to Youth for Christ at the invitation of some school chums, and when she returned home she said, ‘Father, you ought to go with us.’ I went, but skeptically and critically. At first the informality and free, fast-moving service was revolting; but the longer I sat there, the more interested I became. Soon I realized there was something I did not have. I returned again, and I found the heart-satisfaction for which I craved.

“Then I took back to my church, young people’s society, and Sunday school what I had received at Youth for Christ. It has completely revolutionized my whole church. What Youth for Christ has done for me and my church, it can do for scores of others in my denomination and out of it.”

Another local pastor invited a missionary to address his church, recently. Introducing her he said, “She is the daughter of a missionary, married the son of a missionary, and she and her husband returned as missionaries.” Before starting her message she said, “I appreciate the lovely build-up just given me. What has been said is true in part; all of this I am. But it was not until I really met my Lord face to face at Youth for Christ that I became a true missionary. In reality, I have been one for only three weeks. Since that night at Youth for Christ, the Lord has not only been real and precious

to me, but I have been a true witness to others.”

A young night club singer recently gave her heart to Christ. She went home and gave away all her popular music. She went to the Methodist church which she had attended in the past, and gave her testimony to the pastor. She sang that week in his revival services, led her family back to God, and inspired and thrilled the church. Two months have elapsed, and now one must be at church on time in order to get a seat! The pastor says, “She has meant everything to our church. She is most dependable.”

One Sunday school doubled its attendance in less than three months as a result of two young people who found Christ.

THESE ARE A FEW SAMPLES of the by-products of Youth for Christ. It is a movement that should be a feeder to the established Church of Jesus Christ. It is not independent and apart, but if carried on as originally conceived, should contribute to the spiritual life of every church of the community.

*“Made Perfect
in Weakness”*

By Marjorie Basting

Lord, has this sense
of weakness come from Thee,
Which oft envelopes,
almost stifles me,
That through it
I might know Thy mighty power
In which is strength alone
for every hour?
Oh, blest relief!
I shall not fight it then,
When to my troubled heart
it comes again;
I’ll look to Thee,
my helplessness will own,
Abide in Thee,
in whom is strength alone!

The Pyramid

▲ By Rev. Anton Darms ▲

EGYPT CAN JUSTLY CLAIM TWO of the seven wonders of the world that have commanded the admiration of the ages—the Pharos of Alexandria and the Pyramid of Giza. Only the ruins of the former can be seen today, while the latter still holds its place of pre-eminence as the greatest of the seven wonders of the world. There are thirty-eight similar pyramid structures on the western bank of the Nile over a distance of seventy-five miles, but the Pyramid of King Cheops at Giza is the one generally visited by tourists.

In order to evaluate this magnificent structure more fully, it is well to know something of the history of Egypt. The total area of Egypt is three hundred sixty thousand square miles. It is six hundred miles long, with the fruitful delta of the Nile as its main asset.

Egypt had been ruled over by more than thirty dynasties of Pharaohs when in 332 B.C. it was conquered by Alexander the Great and made part of the Grecian empire, continuing as such until it was again conquered by Augustus Caesar in A.D. 30. It was taken by the Moslems in A.D. 640, and for centuries was ruled over by Turkey.

Great Britain obtained control of Egypt by buying the shares in the Suez Canal held by the khedive of Egypt, Ismail Pasha. This transfer took place in 1875, which led up to the protectorate of Great Britain in 1881. After the close of the Great War, England gave independence to Egypt, which continues to this day.

The history of Israel is intertwined with the land of Egypt. Mention is made of Egypt 729 times in the Bible: 609 times in the Old Testament, and 120 times in the New Testament. The book of Genesis makes mention of Egypt 77 times, mostly in connection with the story of Joseph; and the book of Exodus 121 times in connection with the story of Moses bringing Israel out of the bondage of Egypt.

The first mention of Egypt in the New Testament is found in Matthew, where we read that the child Jesus was taken by Joseph and Mary to the land of Egypt and there protected from the murderous designs of Herod to destroy the holy Child.

Egypt contributed its share to the founding of the Church through the Jews from Egypt, who were present in Jerusalem on the day of Pentecost, and who accepted the message of the gospel proclaimed by Peter the apostle. The story of the eunuch (Acts 8) illustrates how Christianity was established in Egypt, giving birth to the Coptic Church of the early centuries.

THE PYRAMID WAS BUILT more than twenty centuries before the Christian era. It covers thirteen acres of ground, or four ordinary city blocks, rises to a height of 451 feet, with 30 feet miss-

How about the pyramid teaching now prominent in some circles?

A clear and satisfying answer to a sad delusion.

ing at the summit, making it in all 481 feet high. For more than three thousand years it was considered the highest building erected by man, fifty feet higher than St. Peter's Cathedral in Rome, and one hundred feet higher than St. Paul's Cathedral in London. In recent years, however, many higher buildings have been constructed.

The Pyramid of Giza contains 2,500,000 blocks of stone, many ten, twenty, yes, thirty feet long, some of the stones weighing eight hundred tons. It was built mostly of limestone taken from the quarries nearby, although its large gallery and two chambers are made of granite brought a distance of seven hundred miles from Upper Egypt.

The only source of information regarding the building of the pyramid is derived from Herodotus, in 445 B.C. When visiting Egypt he was told that its erection required one hundred thousand men in relays of three months for a period of thirty years. He said that the large stones were put in place by drawing them upon a causeway, five-eighths of a mile long, constructed for that purpose.

For many centuries the pyramid was shrouded in mystery. No one knew anything definite regarding its inward construction until A.D. 880, when Khalif Mamoun solved its mystery by employing men to drill an opening in the north side. Having penetrated one hundred feet without finding any opening, his men were about to abandon the project when they heard a stone drop, which revealed the opening passage of the pyramid. They descended one hundred feet on their hands and knees, and found an upward passage which they followed to the opening of a vast gallery, six feet wide at the bottom and three feet wide at the top. They followed this for one hundred sixty feet, and passing through two small antechambers they reached the King's Chamber, seventeen feet north and south, thirty-four feet wide, and nineteen feet high.

To their astonishment they found this chamber void of treasures, with only an empty sarcophagus in it. The only writing they found was that of the name Cheops carved in stone above the King's Chamber.

SOME MASTER-GENIUS OF ANTIQUITY conceived this majestic structure upon most accurate scientific principles, but it remained for Satan, in the nineteenth century, to turn it into one of the latter-day delusions. The idea that the

pyramid was designed by God as the Tabernacle in the wilderness, and is "the Bible in stone," setting forth the divine plan of the ages, is the outgrowth and propaganda of another latter-day teaching which I believe to be a delusion. Known as British-Israelism, this belief has captured millions of adherents.

The first man to originate the idea was John Taylor, who in 1859 published a book, *The Great Pyramid: Why Was It Built and Who Built It?* A few years later, in 1865, Robert Menzies taught that the pyramid represented prophetic chronology based on inch measurements. This developed the misconception that the first juncture of the pyramid passage represented the antediluvian era, while the upward passage to the Grand Gallery represented the period from Noah to Christ, the Grand Gallery represented the period of the Christian Church, the two small antechambers represented the latter-day tribulation, and the King's Chamber represented the final climax of millennial bliss and happiness for the human race.

This novel theory would be fascinating, indeed, were proof given that the Bible itself gave testimony that the pyramid was the expression in stone of God's divine plan and purpose for the human race. Dr. Joseph Seliss wrote a book on pyramid teaching, in which he declared that it is "a miracle in stone"; and Dr. T. deWitt Talmadge believed it to be "God's first Bible," because its construction antedates the earliest writings of the Bible.

ALL PYRAMID TEACHERS MAKE USE of two passages of Scripture—Isaiah 19:19, 20, and Jeremiah 32:20, 21. Both of these passages make reference to Egypt, but when given the right interpretation neither has the remotest application to the pyramid. The writer believed for many years that these two passages applied to the pyramid, and he took great pride and satisfaction, when exploring the pyramid and reaching the King's Chamber, in reading these two passages by the aid of a flashlight to the members of the party.

However, he received his first light and proper understanding of the pyramid not being the Bible in stone by reading an article, "The Passing of the Great Pyramid," by Dr. A. C. Gaebelein. Further light was given in 1938 by a valuable tract, *Puncturing the Pyramid Prophecies*, by Rev. W. F. Roadhouse; and additional information was obtained from the

Mid Delusion

book, *Anglo-Israel Mysteries Unmasked*, by Dr. Walter L. Straub.

THE FIRST SCIENTIST to make a thorough investigation of the pyramid from a scientific standpoint was Professor Charles Piazzi Smyth, who during his lifetime was held in high reputation as Astronomer Royal of Scotland. He published a work entitled, *Our Inheritance in the Great Pyramid* (1865). He was the first pyramid scholar to point out that the Great Pyramid marks the center of the land surface of the earth. In this work, which has gone through numerous editions, he champions the prophetic interpretation of the Great Pyramid with great zeal.

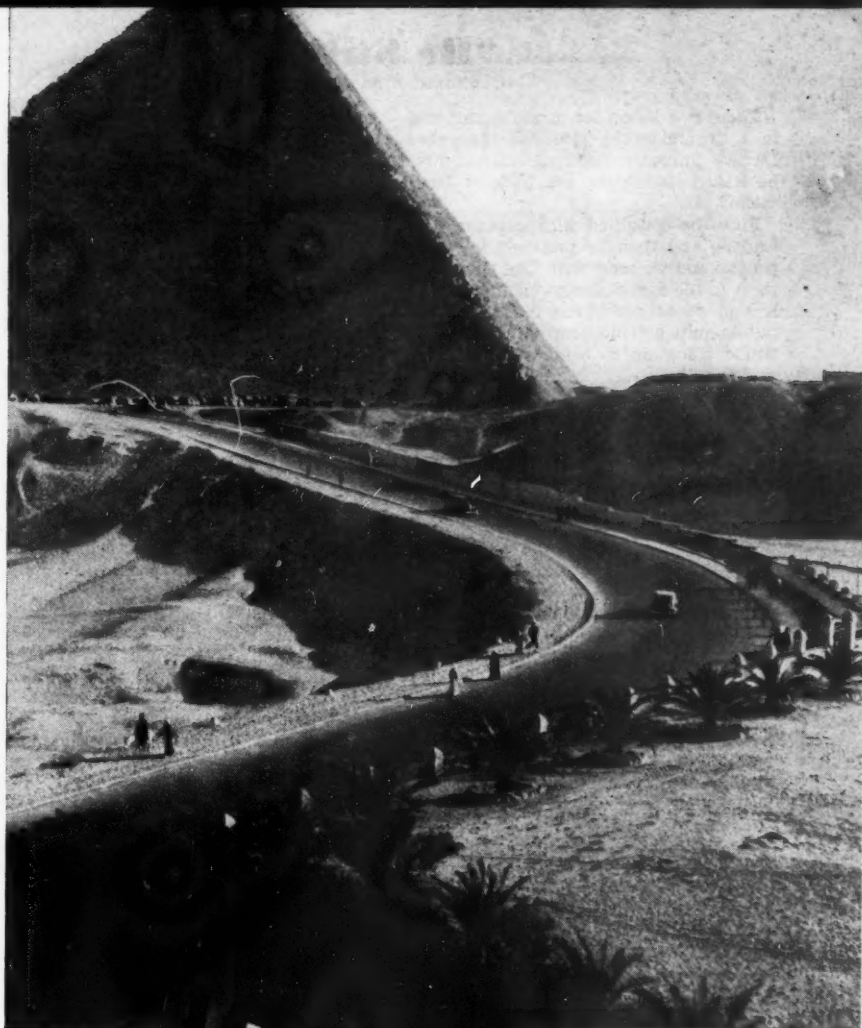
The following quotation taken from its fifth edition (1890, pp. 68, 69) is sufficient to inform the reader concerning his ideas in linking up the Great Pyramid with the Word of God:

"Just as was to be that grandly honored prophetic monument, pure and undefiled in its religious bearing, though in its idolatrous Egyptian land, alluded to by Isaiah (19:19)—for was it not fore-ordained by the divine Word to be both 'an altar to the Lord in the midst of the land of Egypt, and a pillar [better trans., pyramid] at the border thereof'—gifted with lasting powers enough to become in the latter days, before the consummation of the human trial, a most special witness to the same Lord of all, and to the truth of what He has caused to be written in His Word, as well as to what He hath purposed on mankind from the beginning of former times."

In this statement, Professor Smyth declares that the Great Pyramid is a "grandly honored prophetic monument, pure and undefiled in its religious bearing." He believes it is definitely alluded to in Isaiah. In quoting the verse, however, he makes the astounding statement that the word pillar is better translated, pyramid! Whatever qualifications he possessed as a renowned Egyptologist, which no one will question, he made a serious error in this statement. No support for this position can be found in the Word of God. If it can be proved that the word pillar cannot be translated with the word pyramid, the whole theory of prophetic interpretation of the pyramid falls into the discard, as far as the right understanding of the Word of God is concerned.

After making a more careful analysis of the time element referred to by Isaiah with regard to "an altar in the land of Egypt," as set forth by Isaiah, one might well be startled by a statement made by Dr. Wilbur M. Smith, that "the prophecy here concerns the future. It concerns an altar which will be built in the future; whereas the pyramids were erected before Isaiah was ever born. How could anything be said to be erected in the

[Continued on page 542]



Tourists visiting the ancient pyramids of Giza, now travel by automobile over a modern highway.



A view of the pyramids from the terrace of Mena House. Acme photos.

"Be Still"

[Continued from page 522]

There is a lesson for us along this line in I Chronicles 13. Do you remember David's unhappy experience when first he tried to bring the ark back to Jerusalem?

First, he consulted with captains and leaders, and then he proposed it to the people, and we read that "the thing was right in the eyes of the people." Nothing is said about consulting God. So they put on quite a demonstration with a multitude going up to bring the ark on a new cart, with singing and a brass band. It looked great and it was thoroughly well meant, and it was very religious, but it was not according to God's order, so He put His disapproval on it by slaying Uzza when he tried to steady the ark. To some people it might seem a small reason for slaying a man, but it forever declares that God's work must be done in God's way.

We make David's mistake today. We put on a great demonstration and hire a hall and get the governor to make a speech and try to impress the world by borrowing its tactics, but God is not fooled by all that claptrap. David thought he would expedite matters by hauling the ark on a cart instead of carrying it on the shoulders of the Levites as God had commanded. But the ark would have reached home earlier on the shoulders of men, for that was God's way. We delay God's purposes when we try to hurry them with all our expedients.

God speaks with a small voice. True, He does speak in wind and earthquake and fire, in great movements and through great leaders, but that is occasional. Perhaps He does His greatest work in quiet places and humble lives. Elijah learned

a great lesson at Cherith and another at Carmel, but perhaps his greatest was learned in the cave. At Cherith he learned of God's provision and at Carmel he learned of God's power, but he learned God's presence best in the cave.

God does appear in the extraordinary; He does feed us by ravens and send down fire if necessary. But sometimes He has to shut us up in a cave to make us hear the still, small voice. Sometimes a great preacher, who has called down fire before multitudes on the mountaintop, has to be laid aside to learn that the God of Carmel is also God of the cave.

SOME OF US THINK OF REVIVAL in terms of great crowds and big preachers, wind, earthquake, and fire. But God had to remind Elijah that He had seven thousand who had not bowed to Baal. We would like to see the fire fall today in a thundering demonstration of the power of God to vindicate His cause and put the hosts of sin to flight. But let us not be blind to the quiet movement of the Spirit of God in thousands who have never conformed to this world, whose work of faith and labor of love God will not forget. There is a sound of going in the mulberry trees, but some do not recognize it. They are listening for wind, earthquake, and fire, and cannot hear the still, small voice.

Blessed is the man who has learned that God does not measure by noise and size. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15). While we exhort men to be saved, to be sure, to be sound, and to be strong, let us not forget the injunction, "Be still."

King George VI and Queen Elizabeth, accompanied by Princess Elizabeth, attending the memorial service for President Roosevelt at St. Paul's Cathedral, London, on April 17. Tora photo.



By Rev. Charles T. Cook

Editor of *The Christian*, London, England



GOD REIGNS! AND THE GOVERNMENT AT WASHINGTON STILL LIVES!

I AM writing this article on the day that the body of your great President Franklin D. Roosevelt is being laid to rest. I can think of no other death outside our own country that has moved us so much. Your President, whoever he may be, is to us the representative and embodiment of the whole American people. Franklin Roosevelt made us realize, as none before him to the same degree, what a lasting debt we owe to your great, friendly, generous nation.

When I heard the news of his death, broadcast early on the morning of April 13, I wondered at the mysterious dispensations of divine providence in calling away a leader on whom the hopes of all nations were so largely centered. But almost immediately there came to mind something I had read in connection with the passing of Abraham Lincoln, eighty years before. The coincidence and pathos of the deaths of the two Presidents, each in the hour of victory, have been remarked upon in many journals over here.

I recalled how on the morning of Lincoln's death, a crowd of fifty thousand people gathered before the Exchange Building in New York. Feeling ran high, natural enough in the circumstances, and there was danger of its finding expression in violence.

Then, a well-built man in officer's uniform stepped to the front of the balcony, and in a voice that rang like a trumpet call, cried: "Fellow citizens! Clouds and darkness are round about Him. His pavilion is dark waters, and thick clouds of the skies. Justice and judgment are the establishment of His throne. Mercy and truth go before His face. Fellow citizens! God reigns! And the government at Washington still lives!"

Instantly the tumult was stilled, as the people grasped the import of those sublime words. The speaker was General James A. Garfield, himself to become a martyr-President sixteen years later.

I am deeply impressed by the appropriateness of the General's words, not only to that tragic day in 1865, but to the present testing time. Some, perhaps many, of us over here are saying, "Roosevelt is dead; but God reigns, and the government in Washington still lives!"

[Continued on page 563]

Golden Nuggets for Bible Students

By KENNETH S. WUEST

TRANSFIGURED SAINTS OR MASQUERADERS

There are two words used of the act of giving outward expression. *μορφομαι* (*morphoomai*) refers to the act of giving outward expression of one's inner heart life, that expression coming from and being a true representation of one's inner being. *σχηματίζω* (*schematizo*) speaks of the act of assuming an outward expression that does not come from and is not representative of one's true inner heart life, but is put on from the outside.

Morphoomai is used in Matthew 17:2, where it occurs with the preposition *μετά* (*meta*) prefixed, which latter word signifies "a change." We could translate: "And the manner of His outward expression was changed before them, that expression coming from and being representative of His true inner nature." The glory of the essence of deity, which our Lord possesses, shone through the humanity with which He clothed Himself. He was transfigured.

Schematizo is used in II Corinthians 11:13-15, where it occurs with the same preposition prefixed. We could translate: "And no marvel; for Satan himself changes his outward expression to that of an angel of light by assuming an outward expression that does not come from and is not representative of his true inner being, an outward expression that is put on from without." In other words, Satan masquerades as an angel of light.

Both words are used in Romans 12:2. The word "conformed" is the translation of *schematizo* with the preposition *σύν* (*sun*) prefixed, the compound word referring to the act of assuming an outward expression that does not come from one's inner being and is not representative of it, but is patterned after something else and assumed from the outside.

The child of God is exhorted not to assume an outward expression patterned after the world *αἰών* (*aion*), which Trench defines as "all that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale."

The saints are forbidden to masquerade in the habiliments of this world system. To do so, hides the Lord Jesus who lives in their hearts. Instead, they are exhorted to be transformed.

The Greek word here is the same one translated "transfigured" in Matthew 17:2—*metamorphoomai*. That is, the saints are exhorted to change their outward expression from that which was true of them before they were saved, by giving outward expression of their new regenerated inner being, a heart cleansed by the blood of Jesus, indwelt and controlled by the Holy Spirit, who radiates the beauty of the Lord Jesus as an outward expression in the life of the saint. Thus, the believer becomes a transfigured person.

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MY PILOT, GUIDE

By Chaplain Wilbur N. Webber, U.S.N.

O blessed Lord, our Pilot, Guide,
Steer this ship o'er ocean wide;
Safely over troubled sea
Guide us to the tranquil lee,
Where sheltered from storm and blast,
We shall sail for home at last.

O blessed Lord, my Pilot, Guide,
Steer my soul o'er life's strong tide;
Safely through temptations' shoals,
Sailing toward eternal goals,
Keep my course e'er straight and sure,
To Thy haven bright and pure.



DOES THE BIBLE TEACH PACIFISM?

By Chaplain E. H. Gartrell

WEBSTER's dictionary defines a pacifist as one who is opposed to war. This simple definition is not sufficient. If it were an adequate definition, all of us would be pacifists. In using the term pacifism, the reference is to the teaching that the use of force, military or otherwise, cannot be sanctioned because it is socially, morally, and spiritually inconsistent with Christian teaching.

Even a total world war reaching to the uttermost part of the globe has not been enough to shake this conviction from the minds of its adherents. True, the popularity of this belief a few years ago has reversed itself, but this has not settled the real problem.

Those who follow pacifism generally attribute it to Christ and His teachings rather than the whole of the Scriptures. This is quite understandable in view of the many wars recorded in the Old Testament and the active participation of God in some of them. Still there must be some answer to the actions and statements of Christ in this connection.

The teachers of pacifism point out that Christ in the garden of Gethsemane, and at His own trials, followed the policy of non-resistance. They point out that He instructed the apostle Peter, who cut off the ear of the servant of the high priest with his sword, saying, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). But they fail to point out that Peter, after being instructed by Christ for three years, still carried a sword. Had Christ been the ardent pacifist they believed Him to be, would His followers still have been carrying arms?

The simple solution seems to be to recognize in this connection a principle

clearly taught by Christ on numerous other occasions, the distinction between the physical world and the spiritual world. For instance, in speaking to Nicodemus, Christ said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:3-6).

It seems clear that Christ's own death should not be taken as an exemplary or average death, since He sacrificed His life for the world. Even in His own trial before Pilate He made this distinction clear once more as He answered the question, "Art thou the King of the Jews?" Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:33, 36).

But how can this principle be applied? In the spiritual realm, the use of force is not sanctioned. For instance, the Mohammedan attempt to make converts by force has been a failure. The practice of beating a man physically till he consents to accept one's belief does not make him a spiritual believer.

Christ never sanctioned force in the spiritual realm. On the other hand, Christ never condemned force in the physical realm. In fact, He Himself used force in driving the animals and money-changers from the Temple. Apply this principle to the seemingly conflicting passages in the Scriptures, and the difficulties will straighten out themselves.



STUDYING BIBLE BY CORRESPONDENCE

I have never before been quite as happy or as busy in the Lord's work. We now have six Bible classes a week in various camps, and two in our chapel.

I am very thankful that I had the privilege of attending Moody Bible Institute prior to joining the Navy. I should like to thank Mr. Harrison personally, for the Personal Evangelism classes. It is good to know that you at home are praying for us. I want to meet with the Island World prayer band again, as soon as I return to school.

There are ten earnest Christians here, and some of them are interested in correspondence courses. By now you have probably mailed a course to B. He came to the Lord in one of our meetings.

Yesterday I was talking to two other Christians about the courses and they want to enroll. Enclosed you will find a five dollar money order to pay for the Scripture Truth Course for A., and ten dollars for the Synthetic Bible Study Course for D. The money left over will pay for return postage on lessons sent in.

I will finish my first textbook in the Synthetic Course this week, and then I will give it to D. along with a few exam sheets. In this way he can start the course without waiting for his text-books.

I am certainly glad you have a correspondence school. It is a real blessing

• • •

When Marine Pfc. Martin E. Ashcroft didn't reach high enough for a fly in a game in the Russell Islands, the ball struck a low-flying cub plane, knocking the pilot unconscious. The ship and pilot were saved by the passenger. Official U.S. Marine Corps photo.



Moody Monthly



For members of the Second Marine Regiment, somewhere in the Pacific, Lt. W. Morgan Edwards, chaplain, conducts church services in the regimental amphitheatre and boxing ring.

to those who cannot at present be at Moody. Many will be returning right after the war, however, so the school will need to be enlarged to care for us all!

"God bless the school that D. L. Moody founded;

Firm may she stand by foes of truth surrounded!"

We pray daily for the school. Please continue to pray for us that God will lead many souls to Christ in our meetings. We are now studying the Gospel of John.—W.B.B., A.R.M. 2/c.



EVANGELISM IN CAMPS

W. W. Shannon, evangelist on Moody Bible Institute Extension staff, writes of meetings in an Army camp in Florida:

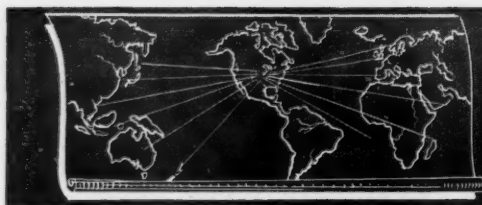
"When the chaplains called us, they did not know that their men were slated to go overseas. Many units had gone just two days before the meeting. Three of the chaplains were with us one day, and then they left for parts unknown. With the men and chaplains packing and getting last instructions for overseas, all was chaos.

"However, we had a most solemn and thrilling experience. Late one night the chaplains were busy baptizing men who were to leave the next night from the Gulf of Mexico. It was a most impressive sight. Most of these were saved in our meetings.

"It was touching to note how the Christian boys followed us from one area to another, ten to twenty miles apart, craving fellowship and seeking counsel."

The Marine barbers believe in comfort and good service even on far away Peleliu. As the sign reads, a man gets a "G" haircut, a cup of coffee, and his shoes dusted for fifty cents. Official U.S. Marine Corps photos.





MISSIONS



Peru, on the west coast of South America, just below the equator, has a population of nearly seven million people. There are also many uncivilized Indians whose number is not even approximately known. The llamas, shown on the street of Cuzco in south central Peru, are used as pack animals as well as one of the principal wool bearers. Gendreau photo.

NINETY-SEVEN LOST—ONE SAVED

THERE is not to be found on this great continent of ours a people who are more deserving of the interest and help of the Christian world than the thousands of American highlanders living at our very doors in the southern Appalachian range. No people are more responsive to the gospel when it is presented to them by one whom they know and love, and who loves them; nor more appreciative of good schools, and at the same time more capable of intellectual and spiritual development.

Much has been written about their indolence, ignorance, and poverty, and extreme cases are taken as illustrative of the whole people, which usually belies the situation and the people. But it is not always remembered that their condition is the result of isolation on the one hand, and neglect on the other. Well nigh impassable mountain ranges have shut them off from contact with the outside world and its progress for generations, and the Christian world has neglected them in the barrenness of their lives.

In Ira D. Sankey's song, "The Ninety and Nine," only one sheep was on the mountain lost. In a recent survey in Letcher County, where ninety-eight men had gone to war, only one was a Christian. Here the one was in the fold and ninety-seven out, and that one had accepted the gospel at a boys' camp. That

condition could be duplicated in many sections of the mountains.—R. B. Stone, of Faith Mission Band.

SECTARIANISM IN AFRICA

Ntabamhlope, Natal, is a beautiful locality, the name meaning "white mountain," perhaps because even there in the semitropics the top gleams with glistening snow.

But there are dark shadows even in lovely Ntabamhlope, for Satan has made sad inroads among some of the Christian natives. Sectarianism has become rampant. These sects are purely native organizations under satanic domination. It seems that anyone who feels so inclined may start a church, and many a sect begins with some disciplined church member. Some of these sects are not so far from the truth of God's Word; others are no less than diabolical. Nearly all are intensely nationalistic, and some are openly anti-white.

From these facts we see the need of a genuine Holy Ghost revival in this district where "every prospect pleases and only man is vile." How cunning Satan is, whether at home or abroad!—Rev. and Mrs. Stephen J. Barrett, South Africa General Mission.

LEND ME YOUR HANDS

Pedro's most serious problem is the lack of both hands, which leprosy has

eliminated. When the missionary was to administer the Lord's Supper to the communicants for the first time, he felt deeply embarrassed by the situation. How was Pedro going to take, without his hands, the elements of the holy communion? Before the beginning of the service the missionary drew near to Pedro and questioned him.

"Pedro, how are you going to take the Lord's Supper if you have no hands?"

"You are going to lend me yours, pastor," he answered rapidly and firmly.

The missionary says that he was ashamed of his question and, remembering the apostle Peter's words to Jesus when He wanted to wash the disciples' feet, he replied with similar rapidity and firmness: "Not only my hands, Pedro, but also my feet, my body, and my heart are yours."—American Mission to Lepers.

LET US BE READY

When our present world-wide conflict has become history, we will face open as well as closed doors. It is well to remember, too, that the antichristian religions have a program for expansion. As missionaries we must be prepared to face not only opposing, but well organized forces in opposition to the message and the messenger of the gospel of Christ.

In consideration of the anticipated change in conditions in missionary work during the postwar period, we must accept two facts: (1) Wherever a door is opened for service, there we will find many adversaries. There is a price to be paid for every mission field that shall be occupied. (2) In spite of changing geographical, political, and economic conditions, Christ's command and promises remain unchanged. The gospel of Christ, when believed, preached, and lived, can meet these changes victoriously and will solve every problem.—T. J. Bach, in *Missionary Broadcaster*.

THE LIVING POWER OF THE LIVING WORD

A soldier in General Eloy Alfaro's army, Obando, was a terror when he was drunk. We first met him in Milagro when he was just beginning to read the Bible. This completely transformed his life and his language. He had seen military service in the jungle and his terrible record was still remembered when he returned with me on a visit a few years ago. Friends who did not know of the changed heart warned me to be careful of him. Others asked where he had been educated since his language was so beautiful. He has formed the habit of answering questions in Bible language and since this language is not familiar to many here they did not realize what he was

doing. He is now a Bible colporteur, doing a wonderful work all over the country.—Reuben E. Larson, in *Radio Missionary Log*.

SAVED FROM DESTRUCTION

On August 7, 1942, the first landing on Guadalcanal was made. The Americans came in at the psychological moment. The Japanese had set out from Marau Sound on Guadalcanal in two transports to occupy Malaita. They were probably going for One Pusu, as there is room on that station for an air-strip for fighter planes. But the transports stuck on a reef. The next day the Americans dropped some "eggs" on them and they were "no more."

"That same day a government district headman, Timaeus Tetoli, a member of the S.S.E.M., walked over from his station at Wairokai to the Maramasike passage on the east side of Malaita, and, seeing the airplane carrier, went off in a canoe and boarded the vessel. Asked where he came from, he answered that he was working for the government. They replied that could not be true as they knew there were no white people on Malaita. But he insisted that he was speaking the truth; he was a Christian belonging to the S.S.E.M. So they tested him by giving him a Bible to read, and then made him swear on the Bible to speak the truth. They then showed him a map of Malaita and he indicated to them all the mission stations and government stations on Malaita with their personnel. They were amazed. They told him that they had intended on the morrow to thoroughly bomb One Pusu, imagining it was occupied by Japanese. Thus One Pusu and our other mission stations were saved from destruction. In God's providence and grace, the S.S.E.M. seems to be the only mission in the Solomons which has not suffered the destruction of mission buildings and property in general. For this we must praise God.—Northcote Deck, in *Kingdom Tidings*.

92 PER CENT OF A CITY'S YOUTH UNTOUCHED

Metropolitan Church Life reveals the extent of the largest American city's need for religious training of children and youth.

Of the 1,000,000 youth in New York City between the ages of sixteen and twenty-five, only 180,000, or 18 per cent, are of Protestant background—the Federation's periodical stated. Of these 180,000, only 12 per cent regularly attend a Protestant church Sunday school, young people's society, or religious activities and programs of Y.M. and Y.W.C.A.

"In other words, in the whole city, less than 2 per cent of the total youth population attends any Protestant religious organization or its events," *Metropolitan Church Life* continues.

The same survey showed 4.8 per cent of the city's youth in attendance at Catholic religious services. One per cent of the youth of New York City attends Jewish religious services. The remainder, 92 per cent of New York's young people, is unreached by any religious activity whatever.—*News Letter*.

June, 1945

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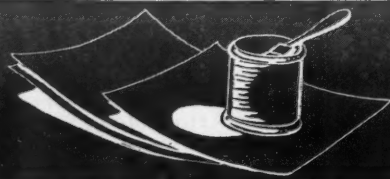
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★ Harold L. Lundquist



WHEN THE CHAPLAIN COMES HOME

Will you recognize your minister when he comes home after the war? Maybe you've never asked that question. But he has. He will not be the same man who left you, and he knows it.

To a chaplain who has been accustomed to relying on his board of deacons for support in every decision he makes, it is undoubtedly unnerving to be thrown suddenly on his own. But the majority of chaplains seem to have found it surprisingly exhilarating. They have developed new channels of expression, new outlooks, new reliance, a new sense of independence. And many of them will not willingly surrender it when they return to civilian life.

A chaplain who weathers his first rocks and shoals will have much to take home with him—not alone in material for sermons, although many of them can be expected to begin, "Now when I was on Saipan . . ." but in his approach to the human problem and in his intolerance of outside interference.

He will be a different man when he comes back after the war is over. He will be forceful. He can be expected to call a spade a spade. And I shall be sadly surprised if he doesn't offend some of the self-righteous citizens who attend many churches. Some of our ex-chaplains may be kicked out of some nice pulpits by in-

dignant congregations. But the church will be stronger for these men whose eyes are opened to reality.

And give the credit to the Marines and their brothers in the Army and Navy, the lads who have had a lasting influence on their chaplains. The teacher has been taught. The preacher went to war and heard a sermon. Will you be able to understand it when he comes home?—Lt. Jim Lucas, in *Woman's Home Companion*.

WHAT'S HAPPENED TO THE PRAYER MEETING?

To the disappointment of many faithful church members, the old-fashioned prayer meeting, which is still a part of the weekly church calendar in many churches, fails to draw a crowd. A service that was established to give us a second wind and hold us in leash during the six days of personal contact with the temporal world is slowly but surely becoming obsolete, because the people are discounting its value and spending their time in more entertaining, if not beneficial, ways.

Prayer meetings date back to the time of Christ, who said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Entirely too many church members take that literally, and two or three in attend-

ance constitute the life blood of many weekly, if not weakly, meetings. In some churches they have satisfied their conscience by closing this precious institution just because "there was no demand for it."

A minister and the official spiritual leaders of a church who have such a philosophy are to be pitied, for they have unconsciously played right into the hands of the devil, and he is looking with pride on his effective work. Numbers are always an inspiration, but a simple prayer service doesn't get its strength from numbers. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6).

The prayer meeting crowd in any church is usually made up of the best Christians, for they know in their hearts, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Go into any church, and the prayer meeting patrons are largely the most humble, sincere, earnest Christians of the entire membership.

Youth is not capitalizing on the soul-feeding values of the prayer meeting. Rather, it seems that they look upon the prayer meeting as a service for the ministers, the officials (who often neglect it), and old people who must be home by 9:00 o'clock. The prayer meeting can be one of the strongest arms of the church, and the minister who is really doing a good job knows it and makes a determined effort through personal work to convince those of his flock of the spiritual values of great price that are lurking near to become a part of all if they put forth the effort. The soul of man grows as he feeds upon the precious promises of God—let no man neglect them. What a pity so many do!

There is only one way to sell the prayer meeting to individuals. That is by personal devotion, exemplary living, and consistent attendance.—*The Presbyterian*.



THE FARE OF DISOBEDIENCE

"He paid the fare thereof" (Jonah 1:3). It costs to be disobedient. As Jonah counted out the fare for that voyage of disobedience, there cannot be any doubt that every cent of it rang with the voice of accusation against him because of his disobedience. Yet, although his disobedience cost Jonah materially, it was nothing like what it cost him spiritually.

Drastic were the results of his disobedience and enormous was the price he paid because of it. Disobedience has a twofold effect, and this can be seen in the life of Jonah. The twofold effect is first, disaster to self, and secondly, hindrance to others. It was true in Jonah's case; it is also true in the life of every child of God. It spells in great capital letters, "DISASTER" to your own life, whereas

it encircles the barriers of hindrance around the lives of others.—*The Evangelical Christian*.

BEER IS NOT A WAR NECESSITY

Extremely interesting testimony as to whether or not the brewing of beer is an essential industry in wartime came a few days ago from an authority who speaks out of considerable knowledge of labor. St. Paul (Minn.) brewery truck drivers and helpers were on strike and the War Labor Board had ordered them to return to work, ruling that the strike "substantially interfered" with the war effort. Thereupon, Daniel J. Tobin, international president of the Teamsters' Union (A. F. of L.) announced: "The opinion of the majority of members of the executive board of the International Brotherhood of Teamsters is that the making and hauling of beer is not a war necessity."—*Christian Advocate*.

HOW EX-PASTORS SHOULD BEHAVE

One hears all too often of invasion of the sacred prerogatives of a pastor by one of his predecessors. With all the seminary courses on ministerial ethics and all the articles on the subject, and with all the discussions in clerical groups, one wonders how a pastor can remain ignorant of his obligation to his successor. Yet many an ex-pastor, upon the least provocation, treks back to his former field, or in some other way impedes the work of the new undershepherd. Is he intentionally unethical, or merely naïve? Results unfortunately are the same.

There is almost never ample justification for a pastor's return to a parish once served, either for a funeral, wedding, or baptism. He may have officiated at the wedding of the great-grandparents, grandparents, and parents of the person involved. For sentimental reasons, he may be wanted back and he may himself want very much to return. But the main consideration must be how best can he strengthen the ties of love and loyalty between his former parishioners and their present pastor? This he will find can best be accomplished by cheerfully staying away and adamantly refusing to rob his successor of the blessed privilege of partaking with his flock in their highest joys and deepest sorrows. For, as every pastor knows, it is through his ministry in time of tragedy and triumph that there comes the best opportunity to win the affection and confidence of the people.—*The Watchman-Examiner*.

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Would you be restless, look above!

—*News Bulletin*.

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The Pyramid Delusion

[Continued from page 533]

future when it had already been standing for hundreds of years?"

With regard to the reference in Isaiah 19:19, 20, it must be remembered that the Hebrew word *mizbeach*, translated altar, is used more than four hundred times in the Old Testament with but one meaning, that of a place of slaughter. Its Greek translation, *thusisterion*, used by Jesus and the apostles Paul and John, means a place of sacrifice. It is utterly ridiculous to consider the pyramid as a slaughtered place, or as a place of sacrifice. This prophecy looks forward to millennial days in connection with the coming of Jesus in glory, when He will bring deliverance to the people in the land of Egypt, and they will accept Him as their Saviour.

The pyramid also is disqualified as an altar because it is built entirely of cut stones, and the Mosaic law required that altars be made of unhewn stones—symbolic of Mount Calvary, where Jesus died on the cross for the sins of the world. The child of God needs no pyramid; he needs but the one altar which God provided for man's redemption.

Egypt can furnish no additional light on the subject of divine redemption than that given in the Word of God, for Egypt is represented in the Scriptures as a place of darkness and spiritual bondage. Dr. H. A. Ironside rightly has said, "The one outstanding piece of literature that has come to us from ancient Egypt is *The Book of the Dead*. Their mighty kings are written in *The Book of the Dead*, but God's blessed Book speaks of a book of life. Is your name written in it?"

The other passage (Jer. 32:20), which speaks of "signs and wonders in the land of Egypt," has no application to the pyramid. It has reference to the plagues wrought by the hand of Moses in the land of Egypt to effect the deliverance of Israel from Pharaoh's bondage, and to bring Israel out "with a strong hand, and with a stretched-out arm, and with great terror" (v. 21). This is plain when one reads of Israel's deliverance in the book of Exodus and other parts of the Bible.

Other passages bearing on "the stone which the builders rejected, the same is become the head of the corner" (Ps. 118:22, 23; Isa. 28:16; Matt. 21:42-44; Acts 4:10-12; Rom. 9:33; I Pet. 2:4-8), are believed to be suggested because the capstone is removed from the Pyramid of Giza. It is true that the summit of the pyramid, or thirty feet, has been removed, leaving an open square of twenty-four feet, but history furnishes no proof that its capstone was removed from the beginning. No one questions that it had a capstone previous to the tenth century of the Christian era, when Moslems removed the outer casing of the pyramid to supply building material to replace palaces and mosques ruined by an earthquake. When Joseph and Moses and others saw the pyramid, it stood complete—the greatest wonder of the world.

ANOTHER ELEMENT OF DANGER connected with the pyramid teaching is that of raising false hopes of the future for humanity in fixing the time of Christ's second advent. C. T. Russell, in his *Scripture Studies*, says that the measurements of the pyramid declare that "the Lord came at His second advent in 1874 for His reign of righteousness."

Another author of three books on the pyramid, Edgar Morton, in his volume, *Time Features of the Pyramid*, says that "the floor length of 1915 pyramid inches on the upper floor terminal of the Grand Gallery corresponds with the period of 1915 solar years from the birth of the Man Christ Jesus to the eventful year, A.D. 1914, when He began His glorious reign of righteousness, the invisible King of the earth."

Still another author, Frederick Haberman, in *Kingdom Pamphlet*, deduced from pyramid chronology that President Hoover, the thirtieth President, was to be the last President of the United States. Believing that the figure thirty is made prominent in pyramid measurements, he felt warranted in thinking that in the national election of 1932, when Hoover and Roosevelt were candidates for the presidency on the Republican and Democrat tickets, Hoover must win, and in that event would be in the White House until January, 1937. This would take President Hoover past the date of September 18, 1936, when the pyramid teaching had scheduled the second coming of Christ, and the ushering in of the millennial kingdom.

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amples that could be cited to show how pyramid guesses as to the date of Christ's coming have proved utterly worthless. Our Lord definitely stated that "no man knoweth the day nor the hour" of the coming of the Son of Man (Matt. 24:26).

Before giving a quotation from the writings of Sir Flinders Petrie, in which he discredits any prophetic interpretation of the Great Pyramid, it is well to know something of his romantic career as the world's greatest Egyptologist. He spent seventy years in archaeological research, and did more to popularize Egyptology than any of his contemporaries.

He was born in Kent, England, in 1853, and died in Jerusalem at the ripe age of eighty-nine. He received his incentive for his future career in Egypt as a young lad of thirteen, when he purchased from a secondhand store the book by Professor Charles Piazza Smyth, entitled, *Our Inheritance in the Great Pyramid*, which had been published in 1864.

Preparing himself as a linguist and engineer, he read all that he could find on the subject, and finally went to Egypt in 1880 for the purpose of making a thorough survey of the pyramid. Professor Smyth had estimated that it would cost twelve thousand pounds, but Sir Flinders Petrie made it at a total cost of three hundred pounds. He was honored with many degrees by various universities, and knighted by the British government in 1923.

It is interesting to know what the convictions of this greatest of all Christian Egyptian scholars were in regard to the various prophetic interpretations that have been made with regard to the Great Pyramid. The following quotation is taken from the publication, *Ancient Egypt*, published in 1943:

"The fantastic theories, however, are still poured out, and the theorists still assert that the facts correspond to their requirements. It is useless to state the real truth of the matter, as it has no effect on those who are subject to this type of hallucination. It need hardly be said to our readers that the extraordinary fallacies and misstatements about the Great Pyramid are lamentable nonsense. The prophetic theories which the writers elaborate are the substitutes for others of the past sixty years, always foretelling a few years ahead, and when disproved by events, then shifted to new dates. A prophecy covering fifty years hence would be safer, but not so sensational."

In the same magazine is a quotation from another Egyptian scholar named "Budge," who wrote that "it may be mentioned in passing that the modern theories attributing prophetic significance to the measurements and arrangements of the inner passages of the Great Pyramid are quite fantastic, and do not receive the support of Egyptologists."

It is not necessary for any child of God to know the time of Christ's coming. It is far better to anchor our faith in the blessed hope of His soon return on the sure foundation of God's unchanging Word. The Word of God is sufficient. It requires no study of pyramid teaching to confirm its teachings.



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THE FATE OF JUDAS

E.K., Brooklyn, N.Y.

Question: Can the following verses be reconciled: Matthew 27:5, which states Judas returned the thirty pieces of silver and hanged himself, and Acts 1:18, which states that he purchased a field with the money and falling down, he burst asunder?

Answer: There is no contradiction. One account gives details not found in the other. As for the purchasing of the field, Acts 1:18 simply means that the money for which he betrayed the Lord Jesus was thus applied by the chief priests (Matt. 27:7). Judas might have intended purchasing it in the first place, but repented before closing the transaction. Luke simply attributes to Judas the consequence of his own actions in this purchase of the field. As for the manner of his death, there is no discrepancy between the hanging of himself (Matt. 27:5), and his falling down and bursting asunder (Acts 1:18). While there are other theories, there is nothing against a suicide by hanging, improperly carried out and resulting in such a fall.

—P&PQ—

EZEKIEL'S MINISTRY

H.S., Chicago, Ill.

Question: What is the date referred to in Ezekiel 1:1 simply as "the thirtieth year"? In the second verse a specific date is mentioned as the fifth year, etc., of King Jehoiachin's captivity.

Answers: There are a number of theories as to the meaning of this thirtieth year. But none of them is as satisfactory as the view that it refers to the prophet's own age. Ezekiel was of priestly family (1:3), and thirty was the age at which, according to the law (Num. 4), priests and Levites began their Temple duties. It must have been especially upon his heart as he thought of the Temple still standing in Jerusalem and the ministry he should have engaged in there had he not been in captivity. The thirtieth year of the prophet's life was also the fifth year of the captivity of King Jehoiachin.

—P&PQ—

UNPROFITABLE SERVANTS

J.N.S., Chicago, Ill.

Question: Will you please explain what is meant by being unprofitable servants, even after we have done our best, as stated in Luke 17:10?

Answer: These words were spoken by the Lord Jesus to His disciples to offset the subtle poison of self-righteousness and self-gratulation, so characteristic of the Pharisees and now creeping in among the disciples. They were concerned about rewards (Matt. 19:27), and wrangled

about preferences (Mark 9:33-35; 10:35-44). If in the relationship of master and servant, described in this passage, the utmost the servant could render was no more than duty or debt, how much more so in our relationship to God. There is certainly here no room for boasting or even for complacency. We are what we are (as believers) by the grace of God, and we have nothing that we have not received. Besides, as imperfect creatures, we cannot possibly render perfect service to a perfect God; therefore, all our service carries with it the imperfection of our nature. In only one Person has the perfect will of God ever been perfectly fulfilled, the Lord Jesus Christ (John 4:32-34; 8:29; Matt. 3:17).

—P&PQ—

PAUL'S VOW AND PURIFICATION

Pfc. H.M., APO, New York, N.Y.

Question: What is the purification mentioned in Acts 21:24-26? What kind of vows were they, and why should Paul, as a Christian, be subject to such laws?

Answer: The apostle had been falsely accused of seeking to do away with the laws of Moses, even for those who were born Jews (Acts 21:28; also Stephen, Acts 6:14). This was, of course, not true. Paul also had taken such a vow (Acts 18:18). What he had done was to strenuously oppose the Judaizing of Gentiles before they could become Christians (Acts 15:10, 20-29; 21:25). In view of these accusations and in order to refute them, he was advised by James to show himself in the Temple with certain Christian Nazarites, unite with them, and assist them in performing the usual Jewish rites after the fulfilling of their vows of separation. It appears that these new believers still made vows of special periods of separation, as did the Israelites of old. These rites of fulfillment involved expensive sacrifices (Num. 6:13-18). To assist these men in performing them would be not only a refutation of the charges against Paul, but would be considered a mark of patriotic piety on the part of a stranger. It in no way opposed his liberty in Christ or freedom from the law, and was in full harmony with his principle by which all things were lawful to him (1 Cor. 6:12; 10:23); by which he became all things to all men in order to win some (1 Cor. 9:19-23); and which made him deem it expedient even to circumcise Timothy (Acts 16:1-4).

—P&PQ—

THE PEARL OF GREAT PRICE

A.F.R., Norwood, N.C.

Question: Will you please explain the parable of the pearl of great price (Matt. 13:45, 46), since I find conflicting

interpretations? Some say the pearl is the kingdom of heaven, while the Bible plainly says the kingdom is like the merchantman seeking goodly pearls.

Answer: The likeness to the kingdom of heaven in any of the parables must be sought in the entire parable and not in any one of its features. The kingdom of heaven is therefore like all that follows in the parable.

There are two main interpretations of this parable. One is that the one pearl of great price represents the Lord Jesus Christ, incomparably the highest in holiness, wisdom, and truth, as over against the same qualities in much lower form found in the lesser pearls. The seeking merchantman who recognizes this, readily is willing to give all that he has to possess it. It may be illustrated in the life of Paul, who counted all things but loss for the excellency of the knowledge of the Lord Jesus Christ (Phil. 3:8).

However, many considerations, especially the purpose and grouping of all the parables of Matthew 13, favor the view that the pearl here is the Church, and Christ the merchantman, who loved and gave Himself for it (Eph. 5:25-27), even as in the treasure of the previous parable may be found an allusion to Israel (Exod. 19:5; Ps. 135:4). There are many striking similarities in the nature and existence of the pearl and the Church. Christ sees it here even through its present earthly divisions and struggles, in its ultimate beauty, unity and purity, without spot or wrinkle (Eph. 5:27), and came down to purchase it with His own blood (Acts 20:28).

—P&PQ—

THE SEED OF SATAN

A.H., Dassel, Minn.

Question: Who or what is meant by the seed of Satan (Gen. 3:14, 15)?

Answer: The seed of Satan must be understood in a figurative or spiritual sense. His seed soon manifested itself in the person of Cain "who was of that wicked one" (1 John 3:12), a murderer. And the Lord Jesus called Satan a murderer from the beginning (John 8:44). His seed is seen again in the people of Genesis 6:1-5. The Lord Jesus said of the opposers and blasphemers of His days on earth that they were of their father the devil (John 8:44). The apostle speaks of those who are committed to and abide in sin as of the devil (1 John 3:8); and they are his seed in this sense as opposed to those who are begotten of God and abide in Him (1 John 3:6, 9; see also Matt. 13:38).

—P&PQ—

The Epistle to the Ephesians is the book of Joshua of the New Testament.

Moody Monthly

On the Receipt of Bad News

[Continued from page 523]

peace, even peace between the nations. If Christians felt more personal responsibility there would be just that much less likelihood of war recurring.

BAD NEWS ALWAYS is due to the behavior of bad men. Bad men are not only those who are social outcasts. Rather, they include all who are careless of their fellow men's need, and are determined to gain self-interest no matter what the cost may be to others. The great night club fire in an eastern city was the fault of bad men, just as much as the death of the son "missing in action" is the fault of bad men.

Since bad men dominate much of life, we may expect to be involved in bad news all through life. Woe unto us in direct proportion to any contribution we make thereto, by careless, selfish sin, be it ever so subtle and apparently unrelated to particular tragedy.

Bad news is more often promised the Christian than anything else.

*"If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labor,
Many a tear."*

Our Lord tells us, "In the world [Greek, *world order*] ye shall have tribulation: but be of good cheer" (John 16:33). Cheer up! The mighty God is with us, and He has overcome (Greek, *come off victorious over*) the world.

*"And though this world, with devils
filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us."*

BAD NEWS IN A BAD WORLD will not dishearten the good man. Who is the good man? He who trusts in God's mercy and leans utterly on Him for guidance. He is the man of the new birth, whose life here and now is from above.

The good man is God's man, the man who in this dispensation can say far more meaningfully than Job, "Though he slay me, yet will I trust in him." He it is who says, "Thy will be done," when loved ones are taken through the ravages of war. He it is who is not afraid of bad news concerning some chronic ailment, which will some day cut off his earthly life untimely. In the presence of all that this Satan-controlled world order can do to him he says,

*"The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For, lo, his doom is sure;
One little word shall fell him."*

God's man will say, like Paul of old at the receipt of bad news, "None of these things move me." He will keep on seeking the will of God, and doing it without fear of the cost.

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June 17

THE CHURCH BEGINS ITS WORK

Acts 5:29-35, 38-40, 42

Golden Text: *Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

THE Church of Jesus Christ, glorious in spite of her failings, is the greatest institution known to this world. That is true because while it is in this world, the Church is not of the world, but of God. He established the Church as the fellowship of believers to do His work in the world. For more than nineteen centuries the Christian Church has served Him with varying degrees of consecration and usefulness.

The beginning of the work of the Church is of special interest, for such a study will show whether we today are following in the right path. We find in our lesson that the early Church was distinguished by:

I. Obedience to God (vv. 29-32).

The disciples filled with the Holy Spirit were bold in declaring the gospel and in proclaiming their risen Lord. Realizing that the apostles' message was winning the people, the Jewish leaders admonished them not to speak in the name of Christ (Acts 4:18). When they continued, the priests threw them into prison, but an angel set them free (Acts 5:19).

When they were again apprehended and accused of disobeying the command of the high priest, Peter and the others responded by pointing out that they were under a higher command, that of God Himself. Him they would obey, come what may.

Who will deny that we need a renewal of that spirit in the Church today? We need to lose our fear of men and their little authority, and regain a larger measure of obedience to God.

Witness for Christ which is adjusted to fit the orders of men or of a church body, when they evidently are not the true interpreters of God's will, is bound to lose its meaning and its spiritual power.

Could it be that we here have the explanation of the sad impotence of the message of many churches and ministers? It is a serious question. Let us obey God. He will bless.

II. A Convicting Message (v. 33).

When God's Word is preached with complete obedience to Him, something is sure to happen. Men and women will be convicted of their sin. They will be cut to the heart.

That conviction will show itself in one

of two ways. Some will be repentant and will cry out with the jailer at Philippi, "What must I do to be saved?" (Acts 16:30). Turning to Christ, they will find deliverance from sin.

Others will harden themselves in their wicked ways and become even more bitter in their hatred of Christ and the Church. In our lesson we find them taking counsel to kill the disciples. Knowing themselves to be wrong and seeing that God's work revealed their sin, but not being willing to give it up, they tried to destroy the witness against them.

We see that same spirit operative today. To be sure, it does not usually show itself in such crude action as physical killing, although the day when that may happen again may not be far away.

In our cultivated time, it is revealed in a scholarly attack upon God's Word, an undermining of the faith of our young people in schools or colleges, or a ridiculing of those who wish to live a separated, consecrated life.

It is a bad sign when a wicked world can hear the witness of the Church without being convicted by it. Real gospel preaching will cause men either to turn to Christ or to oppose it. If people are not being converted, or not getting angry at it, the message of the Church evidently lacks spiritual pungency.

III. No Compromise (vv. 34, 35, 38-40).

A wise man, Gamaliel, presented what we would now call a program of appeasement. He urged that they wait and see what would happen.

At first glance his idea seems to be most commendable, and of course it did save the lives of the disciples at the moment. But it was essentially a "do-nothing" policy of compromise. If he believed in what the disciples were doing, he should have come out boldly on their side.

Notice that the believers had no part in this scheme. They listened, but did not give assent. They took the beating and went right out and preached the gospel again. What a fine example for us to follow! Those who are alert to the real problems of the Church today recognize that the willingness to compromise with the world, the flesh, and (so it seems at times) the devil himself for the sake of peace, is destroying the real ministry of the Church.

IV. Absolute Fearlessness (vv. 40, 42).

The early Church was a very small group of believers with no position of influence or power in the world. Humanly speaking, it would have been expedient for them to heed the admonition now twice given (compare Acts 4:18) and confine their testimony to a private witness.

But they had hearts which were aflame

with the fire of God, a commission to take the good news of God's saving grace to all men, and the assurance of God's presence (see Matt. 28:19, 20; Acts 1:8), and they were absolutely fearless.

The world admires true courage not only on the battlefield, but in the pulpit. It may fight the truth and persecute believers, but if we have the courage of our convictions, it will respect our witness.

The criticism which men in the armed services make of the Church centers at this point, namely, that the Church has been too timid about giving out the Word of God, about really believing and practicing it. One day soon they will be coming home. How will we face them and answer that keen analysis of our weakness? Our lesson gives God's remedy. Let us use it!

June 24

THE NEW CHURCH IN THE PAGAN WORLD

I Timothy 6:11-16; I Peter 4:12-16

Golden Text: *Seek ye first the kingdom of God, and his righteousness.*—Matthew 6:33.

THE Church is world-wide in its ministry. Its first experiences of both advance and attack were in Jerusalem, but in due time the Lord pressed its members out into the Gentile world to preach the gospel.

These believers had to meet the challenge of a pagan world, rich, powerful, and steeped in age-old philosophies which ran counter to the teaching of Jesus Christ.

The story of how the Church met that situation and came through victorious is one of the most thrilling and important sections of world history. We catch but a few glimpses of that time in the writings of Paul and Peter which make up our lesson today, but even those are full of instruction and inspiration. The Church appears here as it went on:

I. Fighting the Good Fight of Faith (I Tim. 6:11-16).

In the letter to Timothy, the Holy Spirit used Paul to instruct the early Church regarding its life in the midst of an unbelieving world. In the verses immediately preceding our lesson we find a solemn warning against the wrong attitude of heart toward worldly possessions. "Godliness with contentment" is declared to be great gain.

But there is more to Christianity than inward grace, for that must show itself in daily fighting "the good fight of faith." That is done in three ways:

1. By Godly Living (v. 11).

Believers are to flee those things which hinder spiritual progress, and give themselves to the cultivation of the graces of a true Christian life.

Space does not permit discussion of

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these fine virtues of the faithful follower of Christ, but note how tremendously effective they could be (yes, and are today) against paganism. It is so true that the best argument for Christianity is a Christian, but he must be a *real* one.

2. In Holy Warfare (v. 12).

Living for Christ is not accomplished by sitting in a spiritual rocking chair while the enemy is on the attack. No, indeed! There is a good fight to be waged, both personally and as a body of believers.

"The Son of God goes forth to war" against evil in our day. "Who follows in His train?" Thank God, there are those who are on the battle line for God, but they need reinforcements. Who will volunteer today?

3. With Blessed Expectation (vv. 13-16).

The soldier is ready to bear the "blood, sweat, and tears" of deadly conflict because he looks for victory. The soldier of Christ has a sure hope, for he follows Jesus Christ, already victorious over death, and one day soon to appear again as King of kings and Lord of lords.

In view of that expectation, the Christian is to live a consistent, clean and irreproachable life. And why not? If we look for the glorious and blessed and only Potentate, should we not be ready?

II. Meeting the Fiery Trial of Persecution (1 Pet. 4:12-16).

"Sweet are the uses of adversity"—so says the poet, and it is true that God is able to make even the sufferings of His children a source of blessing and an occasion for joy, "if a man suffer as a Christian." In a world where sorrow and suffering have been heaped high by man's inhumanity to man, it is indeed appropriate that we think of the encouragement which God's Word gives to those who are persecuted for Christ's sake.

As Peter comforted the sorely tried believers in the early Church, he urged them to meet their persecutions:

1. Without Confusion (v. 12).

We should expect trials in this world; yes, severe, fiery trials. Such things are common to all mankind, and Christians should not expect to escape.

To them, such trials are real tests of their faith, an opportunity to show to the unbelieving world that God is able to deliver those who put their trust in Him!

To be forewarned is to be forearmed. "Think it not strange concerning the fiery trial."

2. With Exceeding Joy (vv. 13-15).

The believer is not to be ashamed of the troubles he bears for Christ's sake. A glory rests upon the one who is privileged to be a "partaker of Christ's suffering" (v. 14) as he stands with Him who was "a man of sorrows and acquainted with grief" (Isa. 53:3).

Note that the believer is not to do anything which would justify others in making him suffer. It is a disgrace, a shame, which injures the cause of Christ, when a believer has to suffer because he has broken the law, or because he is "a busybody [R. V., meddler] in other men's matters."

3. For the Glory of God (v. 16).

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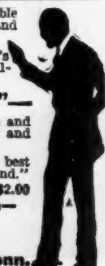
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lived for God's glory. If, then, he is called to pass through trials or to be persecuted for his faith, that, too, is something to be so borne as to glorify God.

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Christians have a special opportunity to bear just that kind of testimony in the days in which we live. Let's not miss it!

July 1

GOD'S JOY IN CREATION

Genesis 1:1-5, 10-12, 16-18, 26, 27, 31

Golden Text: *God saw everything that he had made, and, behold, it was very good.*—Genesis 1:31.

THE destiny of this world seems to be in the balances in our day with wicked men ruthlessly trying to destroy that which is good and upright. We are deeply concerned in our hearts that the right should triumph and that a just and righteous peace should come.

In such a day it is good to remind ourselves, as we will in our three-month series of studies in Genesis, that man did not make this world, nor is it the product of natural forces. God made it.

God, who is eternal, infinite, and knows all from the beginning, is not moved by the impulses of the moment nor staggered by the catastrophes of a day.

He made the world. He made man. He had a plan for them, and still has a plan which He will in due season work out for His own glory.

I. God Made Heaven and Earth
(vv. 1-5, 10-12, 16-18).

The biblical account of creation—"In the beginning God"—stands as a dignified, satisfactory, intelligent explanation of the origin of things, and in bold contrast to the confusing and almost unbelievable theories of men.

The best of scientists admit that they know nothing of the origin of things, and some say that they never will know. The answer to this query, with which every human philosophy opens, is the affirmation with which the divine account in Genesis opens—"In the beginning God."

Space forbids full discussion of the account of creation, but a study of it will reveal its beautiful order, symmetry, and completeness.

Light had to come first. Science agrees to that. Then when the heavenly firmament and the earth had been created, the great light-holders separated night and day. Fish, fowl and animals were brought into being, each in its proper element, and finally, man, the crown of creation, came from the hand of God.

Compare that orderly account with the absurdities of the ancient human cosmogonies, and you have a new regard for Scripture.

II. God Made Man in His Own Image (vv. 26, 27).



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Although man has often so debased himself by sin and disobedience to God that it seems almost unbelievable, it is nevertheless true that he was made in the likeness and image of God. Because that is true, we never give up hope for him. Because of that image, no matter how deeply defaced by sin, man still may be touched by redeeming grace and restored to fellowship with God.

The likeness and image of God in man refers to a moral and spiritual likeness. Man is a living soul with intelligence, feeling, and will. He is a moral being, knowing the difference between right and wrong. He is a self-conscious, personal being.

To man God gave dominion over the earth and all its potential powers. Sometimes one has been hopeful that man was making good progress in the development of the earth's resources for his own good and the glory of God. But one is sad to see how he has used this great God-given opportunity for destruction and death. Only a revival of real Christianity can bring him back to his senses. Let us pray and work for it.

Observe that the family was established as the center of man's life on earth, as God gave him a "help meet unto him." Woman was taken "not out of man's head that she should rule over him; nor out of his feet to be trampled upon; but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be loved by him" (Matthew Henry).

The decay of family life and the modern substitution of social and civic units as the basis of life have led to disastrous results, one of which is juvenile delinquency. Not only do we need a revival of religion, we also need a revival of the home life of the nation.

III. God Made All Things Well (v.31).

When men do recognize the hand of God in creation, they often seem to feel that what He made was rather limited and defective. It would almost seem that God should be grateful that man has been so clever about perfecting His work, developing it and making it useful.

As a matter of fact, God, who had all knowledge and whose standards are higher than man's standards could possibly be, looked over His creation and "behold, it was very good" (v. 31). It was a "finished" job (2:1).

Man has destroyed much of creation's beauty. Sin came in and marred it. What man's inventive cleverness has developed of the possibilities of this world is only a minute fraction of what is yet available. Instead of boasting, man might well be distressed at the pathetic slowness with which he has "thought God's thoughts after Him."

Instead of fighting and destroying, he ought to give his energies to building, developing, and above all, to loving God with all his heart and his neighbor as himself (Matt. 22:37-40). This is God's first and great commandment to us, and the great need of the world today.

We need the God who did all things well "in the beginning" to touch mankind anew with spiritual grace and power.

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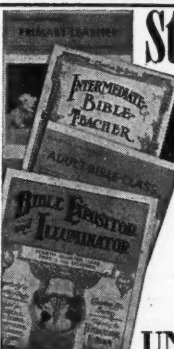
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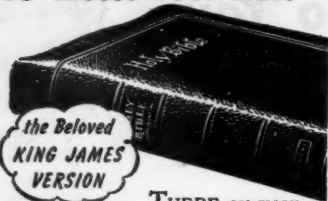
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July 8 MAN'S FAILURES AND GOD'S PROMISES

Genesis 6:5-7; 8:1, 4, 18, 20-22

Golden Text: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Genesis 8:22.

THE beginnings of all things in the book of Genesis include, we are sorry to note, the beginning of sin in the fall of Adam. Soon we read of the first murder, Cain slaying his godly brother Abel, because his acceptance with God exposed the wrong heart-attitude of Cain.

The godly line was renewed in Seth, but before long sin again lifted its ugly head. Now the wickedness of man had become so widespread that God was driven to a drastic judgment.

I. Judgment for the Wicked (6:5-7).

The Lord sees the wickedness of men—let us not forget that! At times it seems as though the ungodly flourish in their sin and that there is no judgment upon them.

God knows what is going on in the world. He is long-suffering and merciful, but there is a boundary line to His patience, and when that limit is reached, there can be nothing but judgment.

Every imagination of the thoughts of man's heart was evil continually (v. 5). One is reminded of Jeremiah 17:9, and of such a contemporary estimate of man as that of Dr. Mackay, who said, "Psychology has unveiled the dismal and sinister depths in human nature. Man can no longer flee from reality into the romantic refuge of his own heart; for the human heart has become a house of horrors in whose murky recesses man cannot erect for his solace either a shrine or a citadel. Man is bad; he is a sinner. The depths of his meanness are being unveiled in a ghastly way in individual and social life in these times. What a contemporary ring there is about these old biblical judgments on mankind! (Gen. 6:5, 6; Isa. 1:6.) What a tremendous arraignment of sinful human nature is Paul's prologue in Romans 1."

God did not change His mind (v. 6), but man by his sin moved himself out of the circle of God's love over into the circle of His judgment. God never changes, but we change our relation to Him by our actions. Such is the evident meaning of this verse.

II. Deliverance for the Upright (8:1, 4, 18).

God remembered Noah, and he "found grace in the eyes of the Lord" (Gen. 6:8) because he was "a just man" (6:9). At the Lord's command, he prepared the ark for the saving of himself and his house, and after the Lord had "shut him in" (Gen. 7:16), the great judgment by water came upon the earth.

After 150 days (Gen. 7:24), the Lord remembered Noah (8:1) and caused the earth to dry up once again. The same Lord who shut him in to keep him during the flood brought him out after the flood (8:15, 16), gave him great power (9:1-4), assured him of His protection (9:5-7), and gave him the great promise (9:8-16)

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of which the rainbow became the token.

The God who will in no wise forget the sin of the wicked will never leave nor forsake those who walk uprightly before Him. The story of Noah should stimulate our faith, causing us to obey and trust God. His protecting hand is over His children, and He can bring them through the darkest days of tribulation.

III. Mercy in the Midst of Sin (8:20-22).

"Noah builded an altar," for the first impulse of his heart was to give praise to God for His mighty deliverance. His offering went up to God as "a sweet savor," that is, it was pleasing to God.

To come before God with acceptable worship, man must come with clean hands. The question is not whether he is brilliant, learned, or of high position. The one thing that counts is obedience. When such a man offers the worship of his heart before God, it goes up to him like a sweet savor.

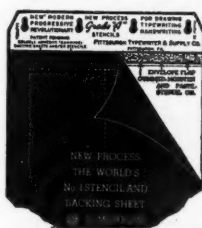
God knew man's heart (v. 21). He had no illusions that even the judgment of the flood would change it. Eagerly His love sought man's obedient response, but He well knew that the awful pestilence of sin would continue until the very end of the age.

So in spite of that sin, and in the very midst of it, God promised that He would never again wipe out humanity as He did in the flood. There would be individual judgment and collective judgment on certain groups, but never again the smiting of every living thing. Thus, He set men free from the terror which must have been in their hearts.

The beautiful rainbow in the cloud became a token of God's promise, and the visible assurance to "all flesh" that the judgment of the flood would not be repeated. Never again would seedtime and harvest, nor any of the orderly processes of nature, fail throughout the whole earth.

What a gracious God we have! And what a pity that men presume upon His goodness. Because He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45), men not only forget that He is the giver of all things, but assume that they may sin against Him with impunity. Let us remind them that it is the clear teaching of Scripture that "every one of us shall give account of himself to God" (Rom. 14:12).

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CHRIST, THE BREAD OF LIFE

John 6

1. Supernatural Bread (v. 33).
2. Saving Bread (v. 51b).
3. Sustaining Bread (v. 57b).
4. Satisfying Bread (v. 35).

—Donald Kathan.

THINGS REVEALED TO GOD'S CHILDREN ONLY

1. Things Hidden (I Cor. 2:7).
2. Things Prepared (I Cor. 2:9).
3. Things Deep (I Cor. 2:10).
4. Things of God (I Cor. 2:11).
5. Things Freely Given (I Cor. 2:12).

—L. J. Derk.

SOME DISTINCTIVE MARKS OF THE CHRISTIAN

Romans 12:1, 2

1. Friendship (John 15:14).
2. Confession (I John 1:9).
3. Sacrifice (Luke 9:23, 24).
4. Obedience (Gal. 5:22, 23).
5. Activity (Prov. 11:30).

—F. A. Jacobson.

CONTENDING FOR THE FAITH

Jude in Outline

1. Salutation (vv. 1, 2).
2. Exhortation (vv. 3, 4).
3. Recollection (vv. 5-7).
4. Description (vv. 8-13).
5. Prediction (vv. 14-19).
6. Instruction (vv. 20-23).
7. Benediction (vv. 23, 25).

—J. Allen Blair.

"LOOKING UNTO JESUS"

Hebrews 12:2

1. For the Salvation of the Soul (Isa. 45:22).
2. As our Example (I Pet. 2:21).
3. For Victory over Sin (I Cor. 15:58).
4. That we may be Conformed (II Cor. 3:18).
5. For Encouragement (Rev. 22:4).

—H. A. Ironside.

"BLACKOUTS"

1. The World's First Blackout (Gen. 1:2).
2. The Blackout in Men's Hearts (Rom. 1:21).
3. The Greatest Blackout (Matt. 27:45).
4. The Last Blackout (Jude 13).
5. The City of No Blackouts (Rev. 21:25).

—Edwin C. McCleary.

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It came by inspiration,

A light to guide our way,

A voice from Him who gave it,

Reproving when we stray.

—Fanny J. Crosby.

CHILD EVANGELISM

1. Children Need to Be Saved (Matt. 18:14).
2. Christ Wants Children to Be Saved (Matt. 19:14).
3. Children Can Be Saved (Matt. 18:3).
4. Salvation of Children Is Our Responsibility (Matt. 18:6).

PROGRESS IN CHRISTIAN EDUCATION AND EXPERIENCE

(A Suggestion for a Children's Day Talk)

1. Through God's Word, the child Timothy was saved by faith in Christ Jesus (II Tim. 3:15).
2. The child Samuel "ministered before the Lord" (I Sam. 2:18).
3. The child Samuel was "in favor both with the Lord, and also with men" (I Sam. 2:26).
4. The "little maid" was a channel of blessing (II Kings 5:2, 3).
5. Our Lord Jesus as a child was "about my Father's business" (Luke 2:49).
6. The Lord's invitation to little children is, "Come unto me" (Mark 10:14).

—O. M. Temple.

PRAYERS

Morning Meal

Father, we thank Thee for the night,
And for the pleasant morning light;
For rest, and food, and loving care,
And all that makes the world so fair.
Help us to do the things we should,
To be to others kind and good;
In all we do, in all we say,
To grow more like Jesus every day.
Amen.

Midday Meal

O God, Thou are great and Thou art good,
Now we thank Thee for this food;
By Thy hand must all be fed;
Give us, Lord, our daily bread. Amen.

Evening Meal

Lord Jesus, be our daily Guest,
Our morning joy, our evening rest;
And with our daily bread impart
Thy love and peace to every heart.
Amen.

—Watchman-Examiner.

ANANIAS THE LAYMAN

Acts 9

1. His Obscure Position.
2. His Great Commission.
3. His Natural Hesitation.
4. His Prompt Obedience.
5. His Hearty Sympathy.
6. His Spiritual Power.

W. H. Griffith-Thomas.

A CHRISTIAN EXHORTATION

I Corinthians 15:58

1. The Logic of it—"therefore."
2. The Love of it—"my beloved brethren."
3. The Loyalty of it—"be ye stedfast, unmovable."
4. The Labor of it—"the work of the Lord."
5. The Outlook of it—"your labor is not in vain in the Lord."

—D. F. Sebastian.

THE TRUE IDEAL OF THE LORD'S SERVANT

Malachi 2:6

1. To Know the Unerring Word of God—"The law of truth was in his mouth."
2. To Keep Himself Unspotted from the World—"Iniquity was not found in his lips."
3. To Follow an Unswerving Leader—"He walked with me in peace and equity."
4. To Proclaim an Unfailing Message—"Did turn many away from iniquity."

—Virgil E. Squibb.

PAUL'S COMMAND ON TITHING

I Corinthians 16:1, 2

1. Positive—"as I have given order."
2. Personal—"let every one of you."
3. Private—"lay by him."
4. Periodical—"upon the first day of the week."
5. Pious—"upon the first day of the week."
6. Prospective—"that there be no gatherings when I come."
7. Proportional—"as God hath prospered."

"JESUS IS MY—"

1. Saviour—"The Saviour" (I John 4:14).
2. Sin-Bearer—"Bare our sins" (I Pet. 2:24).
3. Master—"Even Christ" (Matt. 23:10).
4. Teacher—"Learn of me" (Matt. 11:28-30).
5. Friend—"Friend of sinners" (Matt. 11:19).
6. Guide—"Guide our feet" (Luke 1:79).
7. Example—"I have given you an example" (John 13:15).
8. Life—"I am the . . . life" (John 14:6).

—W. T. Forshaw.

Moody Monthly

YOUR CALL

Two young girls were talking one day. "It is splendid of you, Elsie," said one, "to give so much time to teaching the tenement house children. I never had any call to that kind of work."

"Any call?" Elsie's eyes were questioning.

"Yes, of course. I suppose you felt a special call to the work, didn't you?"

"I don't know. I don't think I ever thought of it just that way. I saw the need of something that I had time and strength to do; that was all. But wouldn't that be call enough?"

The need is the call. What plainer call could there be than a need that we can meet?—*Earnest Worker.*

GOD SUPPLIED HER FARE

A missionary resting in a village with a long journey before her thought she would count over her fare which she had put aside, and found, to her dismay, that it was several cents short. She was anxious and troubled, but finally took it to the Lord, and felt at rest about it.

In about half an hour a man came to her door and handed her twenty-three cents, just the amount lacking. He said he borrowed it from her some time before, but had forgotten it. But God had not, and when she cried unto Him He reminded the man of it.

In departing, a friend who was in poor circumstances gave her a dollar. She accepted it reluctantly, resolved to return it in some way. But when she reached the city she found to her surprise that the fare was eight dollars instead of seven. Without the dollar she would have been alone in a great city without enough money for her journey. She said: "How God's care humbled me! He not only gave me the few cents I needed, but supplied a need which He alone foresaw." —*Jennie Fuller, in Texts Illuminated.*

DIRER FOLLY

Some that are best acquainted with the gospel are practical strangers to it. They are like the one who should pore over a map, mastering each sea, lake, river; understanding the position of every range of mountains; learning the names of all the localities indicated, but never visiting them.

An author, describing his journey to the falls of Niagara, says: "I met with a man who told me that he had walked from Boston, a distance of seven hundred miles, to see Niagara. When within seven miles, he heard what he thought might be the roar of the torrent, and asked a man who was at work on the road if this was so. The man replied that he didn't know; it might be, but he had never been there himself. Yet he had lived within the sound of it all his life!"

Who does not reprobate such folly? Nevertheless, it is nothing—absolutely nothing—compared with direr folly which may be witnessed any day that we choose to look around us. Numbers are within sound of "the river of the water of life" without an actual, personal experience of its benefit.—*T. R. Stevenson, in Earnest Worker.*

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554

"I Want Sunday for Myself"

[Continued from page 527]

tian people stalwartly defend the Lord's day, as for our American boys to defend their beachheads. The attack on Pearl Harbor was made, we will remember, on the Lord's day. In my mind, more ominous is the attack that an indifferent and thoughtless people are making upon the day that the Lord has called holy. Behold our forsaken altars!

Some years ago, when David Lloyd George was in power, he met with Mr. De Valera, to discuss with him the Irish question. In the course of the conversation between these two men, the English premier asked one of his secretaries to bring his Welsh Bible, a volume of Welsh poetry, a volume of Welsh sermons, and a volume of Welsh hymns. Turning to Mr. De Valera, as the books were laid upon the table, he said, "You see these books, sir; these are the things which are the foundation of a nation's greatness."

I BELIEVE THAT THE WAY WE SPEND SUNDAY also shows our love and loyalty to our Lord.

Sunday is also Son-day. I'm inclined to believe that when we forget Sunday, we'll be on the road toward forgetting Jesus Christ, the Son of God.

The Lord's day is the greatest of all the Lord's memorials. On this day, Jesus Christ came forth from the grave, the triumphant Lord of life. On this day, He first met with His beloved disciples, after Calvary. On this day, the Holy Spirit was poured forth and the birth of the Church took place.

Each succeeding Sunday, then, should whisper its message to the worshiper.

And it is well to remember that God had in mind a whole day, when He set a day apart from the rest of the week, not merely a half day. A Christian will be known not only by the way he keeps Sunday morning, but by the way he keeps the whole day.

Vast hosts of people, unmindful of the privileges of worship accorded them on this day, have converted the day into a period of reveling. Jesus clearly taught us, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). However necessary the work in our factories and on our farms may be, the worship of our Lord is even more so. Let us make sure to get our values right. Everyone who bears the name of Christian should carry the Lord's day in his heart.

A rugged, old pioneer once testified, "I went across the mountains in the early days of this country. Sabbath morning came. We were beyond the reach of civilization. My comrades were planning to spend the day in games. I said, 'No, I can't join you. It is Sunday.' They laughed, and said, 'Why, there isn't any Sunday here.' 'Oh, yes,' I said, 'there is; I brought it with me over the mountains.'"

If all our Christian people would take Sunday with them wherever they went, we would begin to mark a change in our world.

Do you still want Sunday for yourself?

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The Disciple Whom Jesus Loved

[Continued from page 529]

also the man of the bosom. The closer we come to Jesus, the more we learn to trust Him and the harder we lean upon Him. John was no less tempted to doubt, nor more nearly persuaded to fear, than the other disciples, but he had learned the secret of nearness to his Lord.

Today the world lives in doubt and uncertainty. Fear comes into the home with the morning newspaper, and stays through the last radio report in the evening. In this world of trouble and unrest one finds it difficult to be calm. There is not a region in which we fail to discover feverish anxiety and awful vexation of spirit. True peace that endures cannot be dependent upon tangible things of time that are easily lost.

God has not promised to keep His children from pain and sorrow, from trials and difficulties; but He has promised to keep them in the midst of all the vicissitudes of life.

But such keeping power is not known to those who follow afar off. Only the man of Jesus' bosom can know the calm of the ocean depth that remains unmoved while disturbances on the surface cause the waves of trouble to dash high. Winds of adversity may blow, showers of tears may fall, yet great is the peace and joy of the believing heart which has learned to lean on the Lord instead of on its own understanding (Prov. 3:5).

Little did John know at this time that there would be a day not far hence when privation and persecution would be his lot. Some sixty years after Christ's crucifixion, the aged apostle endured great suffering for Christ. Ordered to be sent to Rome, where he was cast into a cauldron of burning oil and later banished in exile on the Isle of Patmos, John was made to suffer "in tribulation . . . for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9).

It was during the second persecution led by Domitian, brother of Titus, that the suffering of John commenced, and he was not liberated from exile until the accession of Nerva to the imperial throne. It is certain that John enjoyed peace during that period of privation, for it was while in exile he wrote the Revelation, a heavenly picture of prophetic truth. He was the only apostle who was not martyred, although he endured no little hardship.

A Christian may be made perfect through suffering, or he may be made worse through suffering. Solace in suffering depends upon our nearness to the God of all comfort. John had victory through his years of pain and suffering because he leaned on Jesus' bosom. You, too, may fully realize the blessing of your tribulation by surrendering your life to Him and by resting upon His bosom. He will never leave nor forsake His own. Your pot of burning oil, or your Patmos, will be turned into peace when you have learned the secret of His nearness.

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Types and Mysteries in John, by LeBaron W. Kinney.

This book contains twenty-seven studies in the Gospel of John. The author compares this Gospel with the book of Genesis, dealing with the prologue of both books in which the days of creation are brought into vital connection with the progressive thought of the writer John. Included in the author's presentation are the "signs" in John, the true vine and the branches, leading up to the presentation of the divine Shepherd. Those who are interested in the study of the Gospel of John will find some helpful suggestions in this book. While not necessarily endorsing all the viewpoints of the author, it is a pleasure to bring this book to the attention of the Christian public.

291 pages. 5 x 7 inches. Loizeaux Brothers, New York. \$2.00. P.B.F.

The Society Kit, Volume 2, Park Hays Miller, editor-in-chief, and Margaret Gibson Hummel, editor.

This is a work book of discussion topics and program suggestions for young people. It is divided into four sections: (1) general plans and ideas for a successful young people's program; (2) sixty undated topics on perforated, tear-out pages, including programs on the Bible, Christian beliefs, the Church, the Christian life, the Christian world view, great personalities, the seasons, and special programs; (3) fifteen worship services, and (4) recreation suggestions. There is a dash and punch to the book that will make it appealing to young people. The editors hold to the historicity of the Bible, the reality of Christian experience, and the value of the life lived for God. It should be a real help to young people's leaders. One need not agree with everything in it to get good out of it.

288 pages. 7 1/4 x 10 1/4 inches. The Westminster Press, Philadelphia. \$2.50. W.W.F.

In Season—Out of Season, prepared and delivered by Lutheran pastors on numerous special commemorations.

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These sermons differ in quality, but all of them have the passion of the preacher and seek to exalt Christ.

208 pages. 5 1/2 x 8 inches. Concordia Publishing House, St. Louis. \$1.50. W.W.F.

Notes on Genesis, by Albertus Pieters, D.D.

As professor of Bible in Hope College, the author gave consideration to the problems of the Book of Genesis. His notes open up these questions with commendable thoroughness, based on an acceptance of the Bible as the Word of God. He quotes both liberal and conservative commentators, adding his own opinion in many cases. This makes for a unique and interesting

study, but leads to some conclusions with which many would differ. For example, the author says the account of the fall of man in Genesis 3 is an "imaginative symbolic story," even though it tells of "a fall that truly took place." While not fully accepting organic evolution, he says that as far as animals and plants are concerned the theory presents "nothing that is inconsistent with" the Bible.

196 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. H.L.L.

Encyclopedia of Bible Life, by Madeline S. and J. Lane Miller.

Here is a delightful book giving factual information about all phases of life in Bible lands, arranged under twenty-two heads, such as agriculture, apparel, archaeology, business transactions, homes, jewelry, professions, trades, etc. Almost 250 excellent illustrations, many of them new, illuminate the text. An outline of history, good maps and five usable indexes complete the book. A volume suitable for reading, but of permanent reference value.

494 pages. 6 1/4 x 9 1/2 inches. Harper and Brothers, New York. \$4.95. H.L.L.

Sky Mates, by Ilse Lefton Schlaitzer.

Nurse Lois Earnette and Dr. Charles Searing, a Christian, serve at the General Hospital. So does Mrs. Gorham, the day supervisor. Lois overhears a conversation between Mrs. Gorham and her future son-in-law which reveals that treachery is afoot.

The subsequent events move swiftly, manifesting God's justice and grace, and proving once again the power of the gospel and the loving watchcare of the heavenly Father.

This book of spiritual fiction is worthy of wholehearted commendation.

166 pages. 5 1/2 x 8 inches. William H. Dietz, Inc., Chicago. \$1.50. J.F.H.

Seven Lamps of Fire, by Nathan R. Wood.

This book by a former president of Gordon College of Theology and Missions, Boston, bears the subtitle, "A Study of Eternal History and Divine Life."

We cannot follow this writer in everything he says, but we do follow him in his motive—to set forth the reality and vitality of the Christian experience in the heart and life of believers. Dr. Wood is a philosopher, and has undoubtedly been blessed in his singular approach to the truth of God in human experience.

173 pages. 5 x 7 1/2 inches. The Warwick Press, Boston. \$1.00. W.W.F.

David Livingstone, by Hollenbeck and McCall.

Here is a unique presentation of David Livingstone's life for use on the flannelgraph board. This great missionary explorer needs to be made familiar to every child, young person, and adult. His life is full of thrilling experiences as he went forth in the name of the Lord, crossing deserts and mountains, rivers and jungles, quite unknown to the white man, and adding more than a million square miles to an almost unknown map of Africa. Here his life is presented in 23 pages of attractive figures for the flannelboard, together with 15 pages which tell the story of his life.

The material is divided into five chapters suitable to be used as a continued story for five successive class periods. It seems appropriate for use in daily vacation Bible school, children's Bible classes, and in young people's groups.

The flannelgraph figures are not colored but many of them, especially the African natives, require only very simple coloring. 38 pages, mimeographed. 8 1/2 x 11 inches. Hollenbeck and McCall. Aberdeen, S.D.

Manila drawing paper, \$2.00; thin paper patterns, \$1.00. P.J.R.

Borrowed Baby, by Marian School-land.

Jack is a likable Christian boy of ten or twelve years, who had always been very happy in a family of three, his mother and father and himself. But suddenly Jack's mother brought little Timmie into the home because the baby's real mother was very ill. Jack found it hard to share his parents with little Timmie. He battled hard against the selfishness that rose in his heart. Finally, when Timmie's mother died, Jack was ready to receive him gladly as a permanent member of his family.

Jack has an interesting hobby of studying the worms, butterflies, and birds which he sees while caring for his garden. He becomes very sure that "all the earth is full of God's glory."

102 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Pub. Co., Grand Rapids. 60c. P.J.R.

The Virgin Birth, by R. I. Humbert.

Here is a brochure giving in simple yet conclusive language the story of the virgin birth and its necessity in the plan of salvation. It is uniquely presented, the author bringing out testimony from those like Elisabeth, Mary, Zacharias, Joseph, etc., who are connected with the event.

39 pages. 5 1/4 x 7 1/4 inches. Author, Flora, Ind. 15 cents. K.S.W.

Ponderin' Pete, by Lawrence Saint.

The story of a young mountaineer who, while in the service of his country, found Christ as his personal Saviour. The story suggests loyalty to country, devotion to Christ, and high Christian ideals.

104 pages. 5 1/2 x 7 1/4 inches. Union Gospel Press, Cleveland. \$1.00. E.S.M.

Vox Crucis, or Echoes from Calvary, by Marcus L. Loane, M.A.

The author has made a new study of the seven sayings of Christ on the cross, and has given us a fresh, reverent, and careful interpretation of the immortal words of our Lord. A careful reading of these chapters cannot fail to give the reader a deeper and more vital relationship with the crucified Redeemer.

126 pages. 5 x 7 1/2 inches. Marshall, Morgan and Scott, London. \$2.00. E.S.M.

"Let Us Reason Together," by Rupert H. Schroeder.

The author says in his foreword, "This booklet aims to set forth as briefly and clearly as possible, the main teachings of the Word of God as they are believed and confessed by the Lutheran Church." He also says, "But in so doing, we shall use Dr. Martin Luther's *Small Catechism* as a summary of the chief doctrines of Scripture." The presentation is in the form of a good discussion, the pastor taking the leading part in the discussion and explanation. Members of Lutheran churches will likely find it an interesting aid to understanding the catechism and the doctrines as interpreted and practiced by their church. The book is authorized by the Army and Navy Commission of the Lutheran Church (Missouri Synod). Three 16-page "true and false" test booklets accompany this book.

218 pages. 3 1/2 x 4 1/2 inches. Concordia Publishing House, St. Louis. 75 cents. E.S.M.

You That Labor, by Myron Lindblom.

Written in the language and using the concepts of the laborer's world, this story meets a real need in reaching the laboring man and overcoming either his hostility to Christ or his reluctance to give himself to the Saviour. Also included in the volume is a treatment of some sixteen reasons given by many for not attending church. It closes with a strong appeal to the reader to yield his heart and life to Christ.

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92 pages. 5 1/4 x 7 1/2 inches. Moody Press, Chicago. 50 cents. W.W.F.

"Lord, Send Me!" by Robert C. Savage.

Seven inspirational messages to young people by a young man who himself accepted the challenge to go out as a missionary to South America. There is much here to make young people think seriously about their life's purpose.
50 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. H.R.C.

Three Cheers, by Ross H. Stover, D.D., LL.D.

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40 pages. 5 x 7 1/2 inches. Moody Press, Chicago 10. 25 cents. E.S.M.

Missionary Doctor, the Story of Twenty Years in Africa, by Mary Floyd Cushman, M.D.

This interesting autobiography is written by a Christian woman who had established herself as a successful physician and surgeon in Maine. At the age of fifty-three, when her family circumstances and relationships permitted, she answered the call of her mission board and of the Lord, and decided to go to Africa where all her life she had wanted to serve her Lord. The book is an interesting account of her life and work, and of the country and people in which she worked. Her diction is simple and readable, and the story is full of human interest. It is a good missionary biography, one that gives praise to God for her success as a missionary doctor, and speaks sympathetically and lovingly of the people she serves without magnifying the author herself.
279 pages. 5 x 8 1/4 inches. Harper and Brothers, New York. \$2.75. E.S.M.

A Plain Man Looks at the Cross, by Leslie D. Weatherhead.

In every way this is a notable book. Here is one of Britain's outstanding ministers who has distinguished himself in philosophy and psychology, and has known something of the fatal lure of Modernism, rethinking the cross of Christ in the light of divine revelation and pointing out to others, still in the mazes of the labyrinth of human speculations, the way back to the acknowledgment of our need of a Redeemer from sin, whose redemption reaches us by way of His atoning sacrifice. Here and there we meet with expressions which smack of the author's former attitude of scientific doubt. But the ultimate conclusion is a confirmation of the Christian faith.
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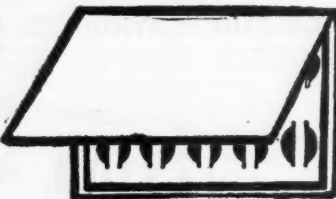
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The Approach to the Unchurched,
by Philip Lange.

The author has a twofold objective: the winning of souls to Christ, and the securing of additional members for the Lutheran Church.

Many helpful suggestions are made. The book deals with "Incentives," "Qualifications," "Equipment," "Starting Point," etc. 70 pages. 5 x 7 1/2 inches. Concordia Publishing House, St. Louis. 35 cents. J.F.H.

America the Vineyard of God, by
Wm. Danielson.

This booklet is based upon the parable of the vineyard of God, as recorded in Isaiah 5:1-7. The writer presents both "The Interpretation of the Parable" and "An Application of the Parable." The manner in which the parable is applied to America is striking and should cause Americans to think on their way.

32 pages. 5 1/4 x 7 1/2 inches. Westbrook Publishing Co., Philadelphia. 25 cents. J.F.H.

Desired Haven, by Catherine Stadler.

Ronald Dean Gregson, a Christian and the son of a godly missionary father, decides to have his own way. He has it, but not without paying the bitter resultant price. His experiences are vividly portrayed, and should prove a warning to those who are tempted to resist God's plan for their lives.

142 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.25. J.F.H.

The Preacher's Voice, by William C. Craig and R. R. Sokolowsky.

A book which gives sound information and advice about voice and voice training, a field of primary interest to the preacher of the gospel. The physical mechanism of voice production is understandably discussed, and this provides a foundation for exercises for improvement of speech and correction of bad habits. Special attention is given to interpretative reading of Scripture, a much needed word. The book is recommended to preachers and public speakers.

132 pages. 6 x 9 1/4 inches. The Wartburg Press, Columbus, Ohio. \$2.00. H.L.L.

Should Prohibition Return? by
George B. Cutten, D.D., Ph.D., LL.D.

In an argument clear and cogent, the author arraigns alcoholic liquor as the enemy of mankind. He decries the encouragement given by the government to the use of liquor, the temptations put in the way of the soldier, and the covering up of harm done. He gives statistics to prove that prohibition was not a failure, and states that even without the return of prohibition, we now have a law which, if enforced, would be perhaps as good a prohibition law as the Eighteenth Amendment. It is Section II of the Twenty-first Amendment. Under the provisions of this law, he says, the means are at hand for unlimited restriction of the liquor traffic. When the people wake up and decide to act, they have this law as a basis for victory.

141 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. H.A.D.

The World Outlook of the Bible,
by W. Graham Scroggie, D.D.

The careful student of the Holy Scriptures knows that the Bible is not a Jewish book for Jewish people merely, but that it is a revelation of the divine purpose for all the world. From the beginning it was clearly made known that those who had received God's message should make it known to others. The author has done well, then, in presenting the Bible as a missionary book. Those who study the Scriptures with this in mind will come to possess a world outlook.

56 pages. 4 x 6 1/2 inches. Pickering and Inglis, London. 60 cents. P.B.F.

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165 Choice Bible Verses, Brooks Memory Method.

These verses are printed on cards and are to be cut out and arranged numerically. Horizontal lines indicate omitted words and one is to fill in a word if needed. The verses should be memorized by trying to visualize their appearance on the card. It is suggested that a few be carried at all times in order to test one's knowledge in spare moments.

12 cards. 5 x 8 1/2 inches. American Prophetic League, Inc., Los Angeles. 30 cents per set. J.F.H.

History of Y.M.C.A.—Church Relations in the United States, by S. Wirt Wiley.

The Young Men's Christian Association has now completed one hundred years of service. During these years, this organization has come into close touch with Protestant churches. Sometimes there has been hearty support of the Young Men's Christian Association by the churches; sometimes the relations have been strained. It was proper, therefore, that there should be an effort to trace the history of the relation between this organization and the churches, and it seems the author has done a good piece of work.

A somewhat extended bibliography is appended. The book contains much valuable information which ought to be a guide to Christian leaders in the coming years. 227 pages. 5 1/4 x 8 inches. Association Press, New York. \$2.00. P.B.F.

Wanless of India: Lancet of the Lord, by Lillian E. Wanless.

This book is fascinating. It is a thrilling story of the life of Sir William James Wanless, a renowned surgeon, a consecrated Christian, and a truly great man, who gave forty years of his life to India. It is written by his wife, Lady Wanless. The events recorded are facts, but some of the characters and conversations are fictitious. The work accomplished by Dr. Wanless is so stupendous as to seem humanly impossible, had it not been done through the power of a God with whom nothing is impossible. His tireless, unselfish, loving service won for him the love and esteem of all classes. His surgical work is stressed more than the evangelistic, but he also won many souls to Christ and created a friendly attitude toward Christianity, which should mean much to future missionary effort. 366 pages. 5 1/2 x 8 inches. W. A. Wilde Company, Boston. \$3.00. H.A.D.

Free Indeed! by E. B. Jones.

This booklet not only contains the author's personal testimony concerning his deliverance from the false law and Sabbath dogmas of Seventh Day Adventism, but is also a treatise on "Justification by Faith." It is to be highly recommended to those who desire a better understanding of the matter; also to those who either have been similarly bound or would be instrumental in setting others free. 64 pages. 5 1/2 x 7 1/2 inches. The Wilson Press, Minneapolis. 35 cents. J.F.H.

Advance Through Storm, by Kenneth Scott Latourette.

Under this title, Dr. Latourette brings to a conclusion for the present his monumental study, *A History of the Expansion of Christianity*. This, the seventh great volume, combines a study of the period from 1914 to date, with a general summary of the ground covered in the previous volumes.

In making such a broad survey and covering such a tremendous field, the writer necessarily cannot give emphasis to some parts of the great picture of missionary endeavor which seem most precious to particular groups in the Church. Opinions will differ regarding some of his conclusions. It must be said, however, that the author has done a stupendous job with real objectivity, coupled with a warm spiritual interest. He closes on a high note of assurance that the risen Christ is and will be victorious.

542 pages. 6 1/4 x 9 1/4 inches. Harper and Brothers, New York. \$4.00. H.L.L.

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Light on Life's Problems, by J. Oswald Sanders.

This book contains messages on the spiritual life, which were delivered to the students of the New Zealand Bible Training Institute and at conventions. The author presents Bible instruction on fifteen vital problems which concern the Christian. Among the topics considered are "Divine Sovereignty," "Stewardship," "Indwelling Sin," "Liberty," "Worship," and "Fruitfulness." Many Christians need the light of God's Word to guide and strengthen them for the duties of life.

141 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$2.00. P.B.F.

The Inadequacy of Non-Christian Religion, edited by H. A. Evan Hopkins.

This book is a symposium on this important subject. It deals with nine of the most prominent non-Christian religions. This is followed by a bibliography of books on comparative religions.

82 pages. 5 x 7 inches. The Inter-Varsity Fellowship of Evangelical Unions, London. 65 cents. P.B.F.

Born Crucified, the Cross in the Life of the Believer, by L. E. Maxwell.

This rather startling title well describes the contents of this unusual book. The thesis all through this deeply spiritual and heart-searching volume is that not only does the believing sinner come into the place of salvation through the Cross, but that in the plan of God, his whole Christian life henceforth should be conditioned by and related to the Cross. The writer asserts that if the believer fails to live by the Cross, he is an utter ethical contradiction to himself and to his position in Christ.

The author teaches that as there was a cross for the Lord Jesus, so there is a cross for every believer. Our Lord's cross was expiatory in its nature; there He suffered for our sins. Our cross is death to self; it means the crucifixion of the self-life.

There are twenty-five arresting chapters with such titles as "The Cross and the World," "The Cross and Consecration," "The Cross and the Two Natures," "The Cross and Fruitfulness," "The Cross and Satan." The book presents the secret of victory over sin, and the living of a fruitful life. It is intensely practical. The reviewer most warmly commends it to children of God who desire a deeper Christian experience.

191 pages. 5 1/2 x 8 inches. Moody Press, Chicago. \$1.75. K.S.W.

Unfolding Drama in Southeast Asia, by Basil Mathews.

A well-written, interesting and illuminating statement of the phenomenal development of the evangelical Christian life in portions of the southeastern corner of Asia and thousands of neighboring Pacific islands. Also a challenge to the Christian Church to redouble its efforts in carrying on the evangelization of these people and to train them for Christ and the Church.

184 pages. 4 1/2 x 7 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. E.S.M.

George W. Truett—A Biography, by P. W. James.

This study of the life of a great pastor and preacher was first published in 1939 and is now reissued with an added chapter completing the story up to the time of his death in July, 1944.

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311 pages. 5 1/4 x 7 1/4 inches. Macmillan Company, New York. \$2.00. H.L.L.

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Institute and Alumni

★ Warren Filkin



Mr. Bartlett



Mr. Hurley

DR. C. NORMAN BARTLETT, of New York City, became a member of the Institute faculty at the opening of the spring term, Apr. 26. Dr. Bartlett was graduated from Colgate University with an A.B. degree and Phi Beta Kappa honors, and holds the degrees of B.D., S.T.M., and S.T.D. from Gordon College of Theology. He held several Baptist pastorates prior to joining the faculty of National Bible Institute in 1936, and has had considerable experience

in teaching and preaching at Bible conferences.

Clyde E. Hurley '22, has joined the field staff of Moody Bible Institute. He was pastor in Memphis for some eight years and has been pastor of the Arrington Street Cumberland Presbyterian Church, Nashville, Tenn., for three years prior to coming to the Institute on Apr. 1. He will be working in Missouri, Kansas, Oklahoma, Arkansas, Texas, and Louisiana.

WINTER TERM COMMENCEMENT

Seventy-eight students, including forty from the Missionary Course, received diplomas at the winter term commencement of Moody Bible Institute, Apr. 19, following an address by Rev. Theodore W. Anderson, president of the Evangelical Mission Covenant Church of America.

Assisting John E. Wilkens, president of the class, who presided at the class exercises in Torrey-Gray Auditorium in the morning, were the other officers: Elizabeth B. Paul, vice-president, who presented the class picture; Marie H. Georgalas, who led in prayer, and Mrs. Albert Kantor, who read the Scripture. Louis F. Jensen, treasurer, was inducted into the Army some two months before the end of the term.

Besides the officers named, others participating in the class exercises were Eric Franker, special instructor in music, organist; Evelyn Christine Berg, pianist; Glenn Elmer Perry, song leader. Carl L. Cox led in the invocation prayer. An ensemble of women's voices under the direction of Evelyn Sue Nafe sang two numbers.

The addresses of the morning were

June, 1945

brought by Lois L. Morgan, representing the women, and by Gerald Barlow, representing the men of the class. Using as the basis of her message the experience of the three Hebrew children in the fiery furnace, Miss Morgan spoke on "Our God Is Able." She declared that God is able to save, able to call into His service and to prepare His workers for that service, and able also to open fields of service and provide for the trip to these fields, and to open the hearts of the people.

Mr. Barlow's subject was "A New Outlook," in which he emphasized the necessity of a new vision of men lost in sin; a new purpose, that these men may hear that Jesus is able to cleanse the vilest sinner; a new assurance of the accomplishment of the task that lies ahead.

Following the presentation of the class picture by Miss Paul, Dr. William Culbertson, dean of the Institute, spoke briefly on the class motto, "That They May Hear" (Deut. 31:12). Dr. Culbertson said that we should have a passion "that they may hear," and "that they may see Christianity, and that they may hear." The dean then read messages from Dr. and Mrs. Houghton, Rev. and Mrs. Raymond O. Nelson, and Rev. Ralph Manchee, pastor of the First Baptist Church of Leota, Kan., where Mr. Wilkens, president of the class, is a member. Later in the day greetings were received from Miss Elinor Stafford Millar, formerly a member of the Institute Extension staff, and long time friend of the Institute and Institute students.

The members of the class sang their class song, "That They May Hear," under the direction of the composer of the music, Betty L. Schultz; the words were written by H. Loraine Osborne.

The Rev. Mr. Anderson spoke at the graduation exercises in the evening on "Is It Too Much." He used the statement by Jeroboam I, who led the ten tribes of Israel in their rebellion against Rehoboam, that it was too far for them to go down to Jerusalem to worship; they had better, therefore, worship at the new shrines he was building at Dan and Bethel. "This is always the plea of the world. 'Do not take your religion too seriously,' says the worldly mind, just as Pharaoh said, 'Stay in Egypt; and if you must leave Egypt, do not go very far away.'"

"God never uses supernatural means when the natural are sufficient," said the speaker. "Let us mobilize our forces." Again and again he asked the question, "Is it too much?" "Are we willing to pay the price to be crucified? Is it too much? In the light of Calvary, can one of us say that the Lord requires too much of us? If Calvary does not melt your heart, nothing will. The greatest suffering in

the world is not physical, but mental and spiritual. Was it too much that Christ should die for you and for me on the cross? Is anything Christ asks us too much after what He did for us?"

Following the presentation of the diplomas, Thomas S. Smith, vice-president of the board of trustees of the Institute, spoke briefly on three things which made D. L. Moody a great man, "Love of the Lord Jesus Christ, love of the Word of God, and love for people." If these things are in you, you will become great in the service of Christ, he said.

Those receiving diplomas were:

General Course: Evelyn Christine Berg, Lenos Elizabeth Black, Elsie M. Blucker, Ann Elizabeth Bouvier, Bernice Gloria Bowen, Mavis Maxine Cagwin, Rosalie Donis, Irene Dorothy Eskelson, Doris Ella Ferguson, Ilean Lucile Gamble, Miriam Lucille Horine, Evelyn June Lundell, Frances Viola Miller, Mary Ann Murfin, Gertrude DuBois Rose, Betty Louise Schultz, Dorothy Josephine Seabert, Marjorie Katherine Storey, Marie Suderman, Gerald Barlow, Carl Lee Cox, Orval Jasper Davis, Harold Arthur Keene, Glenn Elmer Perry, Elmer Lewis Wamhoff.

Christian Education Course: Charlotte Althof, Marie Genevieve Deursen, Virginia Lee Jackson, Dorothy T. Kuwata, Kathryn Lentzner, Greta Hannah Roberts, Joan Marilyn Swenson, Harriette Lucille Teeter, Nels Marlow Andersen.

Christian Education-Music Course: Evelyn N. L. Anderson, Elaine Wilson Hummel, Evelyn Sue Nafe, Lenna Jane Whitlock.

Missionary Course: Evelyn Reda Bachman, Peggy Bachman, Elizabeth Robbins Brown, Ilo Jean Brown, Evelyn Theresa Church, Iris Maxine Davis, Lucille Margaret Davis, Clarice Virginia Dow, Thora Elizabeth Fogel, Marie Henrietta Georgalas, Frayne Jeanette Gross, Carrie Aleta Gruver, Elsie Cordella Hubert, Norma Louise Jones, Agnes Reed Kantor, Jean Elizabeth Kitchell, Jean Evelyn Lindblad, Louise Loewen, Willine McKinney, Lois Lorraine Morgan, Violet Marie Obermann, Harriet Loraine Osborne, Elizabeth Beryl Paul, Gladys Hart Porter, Lila Grace Richter, Marian Esther Roeper, Verna Viola Schroeder, Elizabeth Jean Smythe, Elisabeth Thorington, Dorothy Marie Tillman, Genevieve Grace White, Catherine Mary Williams, Etta Lucille Wickstrom, Albert James Abuhl, Arthur William Christmann, Harold Durwin Felton, Louis Frederick Jensen, Donald Earl Steinfert, John Edward Wilkens.

Music Course: Gloria Agatha Briscoe. Students completing courses in the Correspondence School from November 3, 1944, to March 13, 1945, totaled 730; in the Radio School of the Bible, 21.

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STUDENTS OF OTHER DAYS

M. A. Darroch '32, reports a new high in missionary giving of more than \$19,000, besides \$4,600 spent for radio ministry during 1944, by the Evangel Baptist Church of Newark, N.J., where he is pastor. The church has twenty-seven missionaries which it supports in part or in full.

Jacob Gartenhaus '19, field secretary of the Home Mission Board of the Southern Baptist Convention, has just returned from eight great days in Mexico where he contacted Jewish and Christian leaders, and inaugurated a definite Christian work among the Jews of Mexico. While in Mexico City, he addressed a mass meeting under the auspices of the pastors alliance and the cultural club, "Maranatha," with a former Methodist bishop presiding and interpreting. Helen Bryant '39, arranged for the meetings. He has also recently conducted a city-wide meeting in Kansas City, Mo., with all the Baptist churches of the city co-operating. It was a remarkable meeting in that both Jews and Christians participated. Jacob Peltz '17, and E. J. Morgan '32, also had part in the services.

Leroy P. Flynn '26, and Mrs. Flynn '25, are serving a Wyoming (Ill.) Congregational Church.

Elmer H. Gillespie '28, the "wheel-chair evangelist," reports fifty-two extra-curricular gospel meetings during his senior year at Eastern Bible Theological Seminary. He received his bachelor of divinity degree last May and is now doing graduate work at the seminary.

Mrs. Rea E. Waterman (Ruth E. Hadley '43), with her daughter, Karen Sousette, is living in Fort Myers, Fla., where her husband is located at the Buckingham Army Air Field.

Rudolf Malek '12, is now pastor of the Chandler Methodist Church, Chicago, Ill.

Charles H. Morris '42, and Mrs. Morris (Erica Hofmann '42), have just marked their first anniversary in Belleville, Mich., where he is pastor of the Berean Bible Church. Besides enjoying considerable increase in membership during the year, the church has increased its missionary giving to more than \$125 a month and helps in the support of Arthur Bakker '40, who is now a missionary in South America.

Ernest E. Smith '24, was inaugurated as president of Sioux Falls (S.D.) College on April 18. Since April, 1943, Dr. Smith's Sunday morning service at Bowman Field, Ky., where he was base chaplain, has been broadcast over station WHAS, Louisville, Ky. He has been released by the Army to take up his new duties as college president.

WITH THE ARMED FORCES

Ross Smith '40, was inducted into the armed forces of the U. S. on Apr. 13. He and his wife (Marvis L. Jensen '40), together with their children, Carol and Miriam, were living in Wheaton, Ill., where he was doing his college work.

Ensign B. Rosalind Rummel '39 (N.C.), is in the U. S. Naval Reserve as a nurse, and is stationed at the U. S. Naval Hospital, St. Albans, L.I., N.Y.

Eugene Couture '43, who was reported



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Moody Monthly

missing in action in Germany on Dec. 16, is now reported as a prisoner of war. Owen Stewart '43, is taking V-12 training at Occidental College in California.

MARRIAGES

Charles C. Sharpe, Jr., and Margaret Elizabeth Apple '41, Jan. 4, at Greensboro, N.C.

Clarence R. Gross and Margery M. Desch '43, Mar. 6, at Oneonta, N.Y.

Paul Pinney Stough and Elizabeth Carolyn Quackenbush '39, Mar. 9, at Arua, Uganda, East Africa.

Clayton Wilhelm '44, and Olive Cressman '44, Feb. 17, at Kitchener, Ont.

Wilbur C. Rooke '41, and Myrtle K. Petersen, Mar. 23, at Albert Lea, Minn.

Alvin Watts and Edith Cory '40, Mar. 7, at Bellflower, Calif.

BIRTHS

To Jesse A. Warnken '29, and Mrs. Warnken (Alice Thurston '30), a son, Frank Arnold, Apr. 5, at Corry, Pa.

To Carl Davis '42, and Mrs. Davis (Agnes Larson '42), a son, Carl Edward, Mar. 23, at Laurium, Mich.

To William J. Derksen and Mrs. Derksen (Helen M. Martin '39), a daughter, Helen Mary, Mar. 7, at Long Beach, Calif.

To George W. Marston and Mrs. Marston (Pauline Ramsay '30), a son, Richard Ramsay, Mar. 22, at Lancaster, Pa.

To Elrow LaRowe '41, and Mrs. LaRowe (M. Jane Vandergraff '43), a daughter, Lojan Eve, Apr. 7, at Elyria, Ohio.

To Russell W. Clark '36, and Mrs. Clark (Marion Ida Thom '36), a son, Russell Wilson, Mar. 25, at Whitewater, Wis.

To Sam Fewchuk and Mrs. Fewchuk (Mary Beechick '40), a son, David Samuel, Feb. 28, in Buenos Aires, S. Amer.

To Judson McClure '36, and Mrs. McClure (Charlotte Fink '36), a son, Duane Paul, Apr. 1, at Burlington, Iowa.



London Calling!

[Continued from page 534]

Garfield's quotations sent me back to Psalms 97 and 89. The former psalm is one of a group of eight, all of which lay particular emphasis upon the divine sovereignty in an unsettled world. They celebrate a great deliverance, possibly the return from exile in Babylon. The psalmist rejoices that God has vindicated His kingship at long last. "The Lord reigneth!" Indeed, the psalmist's description goes beyond the full measure of present realization. It has a prophetic significance. It pictures Messiah's kingdom. The psalmist sees not yet all things put under Jehovah, but he is sure that He is King, and that one day His universal dominion will be universally recognized and rejoiced in.

"God reigns!" And one proof of it is that every attempt of the devil and his agents to attain universal dominion has ended in a crushing defeat. Dark experiences test our faith; but we hold fast to our confidence that "justice and judgment are the foundation of his throne"; and more than that, "mercy and truth [as it were, personified] go before [or, go to meet] thy face." Like attendants upon the king's pleasure, they are ever ready to do His will.

June, 1945

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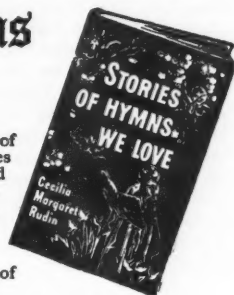
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STAFF NOTES

ON MAY 1, Henry Bosch joined the radio family as an announcer and baritone soloist. He was formerly associated with Dr. Martin DeHaan in the Detroit Bible Class broadcasts over the Mutual network. He brings to the Radio Department gifts consecrated to the Lord's service as well as valued experience in radio work. He will be heard almost daily.

M.B.I. CLASS OF '45

Five student radio workers were in the Institute's spring graduating class. Taking their class motto, "That They May Hear," as their life's goal, they look forward to further service for the Lord. Three of them from the radio ensemble are planning to be missionaries—Jean Lindblad in Africa, Clarice Dow in China, and Dorothy Kuwata in her native land, Hawaii. Marie Georgalas, another ensemble vocalist, will soon become a pastor's wife. Virginia Jackson will continue writing "Johnny Yank Letters," *Grace Notes'* continuity, and the synopsis for *The Listening Post* until she resumes her college training.

OLD LISTENERS AND NEW

A *City Tower* listener writes: "Your radio program has been a great inspiration these past few years. Your suggestions of prayer, thoughts, and poetry in connection with our Father and His will have brought refreshment to my city-weary soul."

Joyce Blackburn finds material for her programs from many sources. Recently she clipped a poem from a newspaper editorial column and gained a new listener.

The poet wrote: "Ever since I chanced to tune in while you were reading my 'Tree in Winter,' I have listened to *From a City Tower* as often as I can. I like the variety you offer, and am always uplifted and charmed by the thoughts and poems."

"SPECIALS" FOR BOYS AND GIRLS

Gems of Melody for boys and girls at 5:30 P.M. on Thursdays is a new undertaking. Each program has short legends combined with recorded classical music favorites to suit the children's taste.

K. Y. B. Club Party

Know Your Bible Club members enthusiastically responded with names for a tiny black-spotted puppy, which was sent to a shut-in lad in Chicago. The announcement of the puppy's name was only part of Aunt Theresa's gala parties held May 5 and 12 in Torrey-Gray Auditorium. Requests for reservations were so numerous that two celebrations had to be given instead of one.

1110 on the Dial

Radio workers often hold meetings in local churches and sometimes distribute WMBI's mysterious blue and white "address" pins. A little girl writes:

"Dear Aunt Theresa:

"I thought you would like to know that

my Daddy still wears the little '1110' pin that you gave him. On our way to Sunday school today he told mother and me all about the fun he has, especially at work. So many are curious and wonder if it is a quota that he must make, as he is a salesman. Then he always has an opportunity to tell them to listen to WMBI and WDLm and the K.Y.B. Club."

Does God Hear and Answer?

Here's what the listeners say:

"I wrote some four weeks ago asking prayer for my dear ones and myself, as I was to undergo a major operation. Thanks so much for your intercession. Here I am back home again, gaining new strength daily, for which I thank the heavenly Father."

"I'm so grateful for your program and for your prayers. My burden was very heavy, but the Lord has made it easier."

"At the time I requested prayer, my mother had just lost the use of both feet through a gangrene infection, and my dad was facing a serious operation. I had lost so much sleep I was on the verge of a breakdown—in fact, I was crying when I called for prayer. The Lord lifted my burden."

"My father was in the operating room five hours and in the hospital five weeks. In the same room with him was a young man who was given up to die. We told them to request prayer from you, and the family of four all accepted the Lord. More than that, the Great Physician did heal their boy."

"What a wonderful Saviour and Friend Jesus is!"

WMBI—Sunday, 8:00 A.M. to 9:30 P.M.
Weekdays, 6:00 A.M. to 9:30 P.M.

American Challenge, The.....M.,	9:30 A.M.*
Angelus Trio.....Sun.,	6:00 P.M.
Beyond Victory.....M.,	12:30 P.M.
Bread of Life.....weekdays,	9:00 A.M.*
Chapel Service.....M.,	8:15 A.M.*
Chats from a Minister's Library.....Sat.,	1:00 P.M.
Cheer Up.....F.,	9:45 A.M.*
Child Evangelism Fellowship.....W.,	10:30 A.M.
Chorus Time.....Tue.,	10:15 A.M.
Continued Story Reading.....Tue. to F.,	11:30 A.M.
Editor Speaks, The.....Sun.,	1:00 P.M.
Evening Meditation.....Sun., M., W., F., Sat.,	7:00 P.M.
Evensong.....Tue. to Sat.,	8:05 P.M.
Family Circle.....W.,	3:30 P.M.
For Women Only.....M.,	6:30 P.M.
Friday Morning Songsters.....F.,	11:00 A.M.
From a City Tower.....M., W., F.,	2:15 P.M.
Gems of Melody.....weekdays,	5:30 P.M.
Gloria Trio.....Sun.,	10:30 A.M.
Golden Nuggets.....Tue.,	3:30 P.M.
Good News.....Sun.,	10:00 A.M.
Gospel in Music.....M. to F., Sat.,	3:00 P.M.
Grace Notes.....M., Tue., Th., Fri., Sat.,	7:30 P.M.
Greek Word Studies.....Th.,	9:30 A.M.*
Haven of Rest.....W., 7:30 P.M., Sat.,	11:00 A.M.
Hebrew Christian Broadcast.....F.,	4:15 P.M.
Heroes of the Cross.....Tue.,	7:00 P.M.
Home Hour.....W.,	10:45 A.M.
Hymns for the Home.....M. to F.,	3:45 P.M.
Hymn Sing.....M. to F.,	12:15 P.M.
Hymns You Love to Sing.....W.,	4:30 P.M.
Keyboard Harmonies.....M.,	4:05 P.M.
K.Y.B. Club.....Sun.,	2:00 P.M.

*WMBI only
†WDLm only

WMBI and WDLm PROGRAM SCHEDULE

WDLm—Sunday, 8:00 A.M. to 9:00 P.M.
Weekdays, 10:00 A.M. to 9:00 P.M.

Komfort Korner.....M., W., F.,	5:00 P.M.
Let's Praise Him.....Sun.,	8:00 A.M.
Listening Post.....M. to F.,	4:45 P.M.
Living Water.....M. to F.,	1:00 P.M.
Male Quartet.....Tue., Th.,	2:15 P.M.
Marimba Specialties.....Sat.,	4:45 P.M.
Master Works of Music.....Sat.,	2:00 P.M.
Memory Gems.....Th.,	3:30 P.M.
Men of God in World Affairs.....Sat.,	3:00 P.M.
Men's Voices in Song.....Sun.,	9:30 A.M.
Message.....M.,	2:30 P.M.
Message to Israel.....Sun.,	6:15 P.M.
Moments of Melody.....weekdays,	1:30 P.M.
Moody Press.....M.,	4:15 P.M.
Morning Clock.....weekdays,	6:00 A.M.*
Morning Meditation.....Sun.,	8:45 A.M.
Morning Melodies.....weekdays,	8:00 A.M.*
Morning Worship.....weekdays,	7:30 A.M.*
Music in Brass.....F.,	4:05 P.M.
News.....weekdays, 7:00*, 8:30*,	10:00 A.M.
12:02, 2:00, 4:00, 6:00, 7:30,	8:00 P.M.
News About Music.....Tue.,	12:30 P.M.
No. 9 Elm Street.....M., W., F.,	10:15 A.M.
Od-n-Enz.....Tue., Th., Sat.,	6:15 P.M.
Old Fashioned Revival Hour.....Tue.,	9:30 A.M.*
Old Favorites.....W.,	9:45 A.M.*
Old Testament Stories.....Sat.,	9:30 A.M.*
Open Bible.....Sat.,	12:30 P.M.
Organ.....weekdays,	7:10 A.M.*
Tue., Sat., 9:45 A.M.; Sat.,	12:15 P.M.
Organ Moods.....Th.,	11:00 A.M.
Organ Prelude.....Sun.,	10:45 A.M.
Organ Recital.....Sun.,	12:30 P.M.
Organ Vespers.....Sun., Tue., W., F., Sat.,	6:30 P.M.
M., 8:05 P.M.; Th.,	7:00 P.M.
Our Boys.....M., F.,	3:30 P.M.
Pause for Prayer.....Tue. to Sat.,	12:00 M.

Prayer Circle.....weekdays, 10:05 A.M.	
Question Box.....Tue., 4:05 P.M.; F.,	10:30 A.M.
Quiet Hour.....Sun., 7:30 P.M.; Tue.,	11:00 A.M.
Radio School of the Bible.....Tue. to F.,	2:30 P.M.
Rainbow Trio.....Sat.,	10:15 A.M.
Religious News.....M. to F.,	2:05 P.M.
Sacred Song.....weekdays,	12:45 P.M.
M., W., F.,	6:15 P.M.
Sacred Varieties.....Sat.,	3:15 P.M.
Saturday Songsters.....Sat.,	4:05 P.M.
Scandinavian Service.....Th.,	4:05 P.M.
Servicemen's Center Echoes.....W.,	4:05 P.M.
Shut-in Program.....M.,	10:30 A.M.
Singing Strings.....Sat.,	3:30 P.M.
Sketch in Monologue.....W.,	9:30 A.M.*
Solo Time.....Sun., 9:00 A.M.; weekdays,	8:45 A.M.*
Tue., Th., Sat.,	5:00 P.M.
Sun., M., W., F., Sat.,	7:15 P.M.
Southland Songs.....Sun., 3:00 P.M.; M.,	4:30 P.M.
Storytime for Boys and Girls.....W., Th., F.,	12:30 P.M.
Strings and Voices.....Sun.,	3:30 P.M.
String Trio.....Sun.,	1:15 P.M.
Student Pulpit.....Sat.,	4:30 P.M.
Sunday Morning Service.....Sun.,	11:00 A.M.
Sunday School Lesson.....Tue.,	10:30 A.M.
Sunday Sketch.....Sun.,	9:15 A.M.
Teen Age Bible Study.....Sun.,	3:15 P.M.
Tract League.....Sat.,	1:45 P.M.
Treble Harmonies.....Tue., Th., Sat.,	5:15 P.M.
Two Violins.....Tue., Th.,	4:30 P.M.
Verse by Verse.....M. to F.,	1:45 P.M.
Voice of Calvary.....Sun.,	1:30 P.M.
Voice of Novachord.....M.,	6:45 P.M.
Wake Up, America.....S.,	10:30 A.M.
World-Wide Missions.....Th.,	10:15 A.M.
Young People's Hour.....Sun.,	4:00 P.M.
Your Church School.....Sat.,	11:30 A.M.

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